

THE *precious*
VALLEY
OF
VISION:
OR,

A clear sight of sundry sacred Truths :
Delivered in Twenty one Sermons, by that
Learned and Reverend Divine,

RICHARD HOLSVORTH:

D^r in Divinity, sometimes Vice-Chan-
cellour of *Cambridge*, Master of *Emanuel Col-*
ledge, and late Preacher at *Peters Poor*
in L O N D O N.

The particular Titles and Texts are set down in the next leaf.

I SAM. 3. 1.

*And the Word of the Lord was precious in those dayes, there was no
open Vision.*

Habakkuk 2. 2.

*Write the Vision, and make it plain upon Tables, that he may run that
readeth it.*

L O N D O N,

Printed for *Peter Dring*, at the *Sun* in the *Poultry*, next door to
the *Rose-Tavern*. 1661.

THE

W. L. E. N.

OF

V. I. S. I. O. N.

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Mr. 22. 1917 \$ 1.28
H. Church



The particular Titles and Texts in the ensuing Work.

The Peoples happinesse

One Sermon on Psalm 144. 15.

*Happy is that people, that is in such a Case, yea happy is that
people whose God is the Lord.*

The Penitents Pattern.

Six Sermons on Hosea 14. 2.

*Take with you words, and turn to the Lord, say unto him,
Take away all iniquity, and receive us graciously: so will
we render the calves of our lips.*

The Sufferers Crown.

Four Sermons on Jam. 1. 12.

*Blessed is the man that endureth temptation: for when he is
tryed he shall receive the Crown of life, which the Lord
hath promised to them that love him.*

The Saints Heritage..

One Sermon on Psalm 119. 111.

*Thy testimony have I taken as an Heritage for ever, for they
are the rejoycing of my heart.*

Dauids Devotion.

One Sermon on Psalm 119. 48.

My hands also will I lift up unto thy Commandements, which I have loved, and will meditate on thy Statutes.

The Vigilant Servant.

Two Sermons on Psalm 123. 2.

Behold, as the eyes of servants look unto the hand of their Masters, and as the eyes of a maiden unto the hand of her Mistresse: so our eyes wait upon the Lord our God, untill that he have mercy upon us.

The Saints Progresse.

Two Sermons on Psalm 84. 7.

They go from strength to strength, every one of them in Zion appeareth before God.

The Guest-Chamber.

Two Sermons on Luke 23. 11, 12.

And ye shall say unto the good man of the house; the Master saith unto thee, where is the Guest-Chamber, where I shall eat the Pasche with my Disciples?

And he shall shew you a large upper room furnished, there make ready.

Angels Inspection.

Two Sermons on 1 Pet. 1. 12.

which things the Angels desire to look into.

To

The Peoples Happinesse.

A

SERMON

PREACHED IN

S. MARIES

IN

CAMBRIDGE,

Upon Sunday the 27 of March, being
the day of His MAJESTIES
happy Inauguration :

By

RI. HOLDSVORTH D.D.

Master of *Emanuel Colledge* in
Cambridge, Vicechancellour of
the Universitie, and one
of His MAJESTIES
Chaplains.

Printed by *Roger Daniel*, Printer to the University
of *Cambridge*, Anno Dom. 1642.

The People's Happiness.

A

SERMON

PREACHED IN

S. MARIES

IN

CAMBRIDGE.

Upon Sunday the 27 of March 1642
the day of His Majesty's
happy inauguration.

By

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Master of Arundel College in
Cambridge, Vice-Chancellor of
the University and one
of His Majesty's
Chaplains.

Printed by Roger Daniel, Printer to the University
of Cambridge, Anno Domini 1642.



TO THE KINGS MOST
EXCELLENT MAJESTIE
CHARLES;

By the Grace of God, King of
*England, Scotland, France, and
Ireland, &c.*

Most Gracious Sovereign,

I Had not adventured to bring these
unpolished meditations into the pub-
lick light, much lesse to have set
them before the Sunne, but that Your
Majestie was pleased to becken them to Your self,
and to draw them as by Your own beams, so under
Your own shade into Your Royall Presence, that
being first animated with the gentlenesse of Your
beams, they might not be dazled with the splendour.
Neither is this the least of Your Princely excel-
lencies,

lencies, that You please as Christ in the Gospel, to come down from the Mount, for the more free accessse of Your people; and know, with Moses, to put the vail of Goodnesse over the shininge of Majestie, so that the meanest of Your subjects may be refresh't with the light of Your countenance notwithstanding the lustre, and draw livelihood from the Splendour, through the serenitie, finding the medium of their happinesse as well as the object to be, under God, in Your Self. It is not to be expected at this present, that the irradiations of this light should be so vigorous in a cloudy Region: we now see to our grief what a misery it is to have the Royall influence intercepted as of late it hath been, and still is, by those disastrous obstructions, which at first had onely the appearance of Elia's cloud, like the hand of a man; but are since grown to that vastnesse, as they threaten to the whole Kingdome such ruine as our sinnes call for: Yet in the midst of these sad distractions, it is Your Majesties comfort, that as their occasions are from below, so their disposal is from above, both for the exercise of Your Princely clemency and patience, and for the triall of the sincerest loyalty of Your subjects; yea, and religious hearts, through all these clouds, can discern, and do with thankfulness acknowledge
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the saying of Solomon to be most true, In the light Prov. 16. 13
of the Kings countenance there is life: the
life of the whole State, that it may happily rise to
the former glory, wherein it so long flourished: the
life of the Church, that it may recover out of this
sad languishing condition into which it is brought:
the life of the Universities, that they may fruit-
fully spread forth their numerous branches to all
parts of the Land: Lastly, the life of this small in-
considerable Tractate in as many degrees, as Na-
ture hath bestowed it upon man; in that Your Ma-
jestic vouchsafed, first to require a copie in writing,
then to command it to the Presse, then to afford it
Your Patronage, whilst it presenteth to the world
some little portion of that great happinesse, which this
eighteen years we have enjoyed, under your blessed
government. I wish the Argument had had a bet-
ter workman, but what is defective in the Sermon,
shall be supplied by my prayers, That the happi-
nesse hereafter spoken of, howsoever it be now
eclips'd, may again shine forth in full strength,
through Your Majesties great prudence; whose Roy-
all beams as they are powerfull for the fostering of
piety, so I hope they shall be powerfull also for the
dispelling of all foggie vapours, that may hazard
either to prejudice the welfare of Your people, or

to pervert their allegiance. Which as it hath
been hitherto untainted, to the envie of other
Nations and honour of our own: So, that it
may be alwayes inviolably preserved, is the daily
prayer of

Your MAJESTIES

humblest subject

and servant,

Ri. Holdsworth.



P S A L M E 144. 15.

*Happy is that people that is in such a case : yea,
happy is that people whose God is the LORD.*



He Genius of this Scripture, as it is very gracefull and pleasing in it self, so it is also very suitable to the respects of this day, on which we are met together. It presents unto us what we all partake of, if we be so well disposed as to see it, *Felicitie* or *Happinesse*. And if a single happinesse be too little, behold it is conveyed in two streams; the *silver* stream, and the *golden*. It is reached forth, as it were, in both the hands of Providence. There is the happinesse of the left hand, which is *Civill*, in the first clause of the words; and the happinesse of the right, which is *Divine* and *Religious*, in the second. Answerable to these are the two welcome aspects of this day: the *Civill* aspect or reference, which ariseth from the annuall revolution, as it is *Dies Principis*, a day of solemnitie for the honour of the King: and the *Religious* aspect from the weekly revolution, as it is *Dies Dominica*, a day of devotion for the worship of God. In these there is so evident a correspondence, that I cannot but congratulate, both the day to the text, and the text to the day, in regard

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of

of their mutuall complications. For we have, on the one side, both clauses of the text in the day: and on the other, both references of the day in the text. *Happinesse* is the language of all: and, that which addes to the contentment, it is *Happinesse* with an Echo, or ingemination; *Happy* and *Happy*. From this ingemination arise the parts of the text; the same which are the parts both of the greater world and the lesse. As the heaven and earth in the one, and the body and the soul in the other: so are the passages of this Scripture in the two veins of *Happinesse*. We may range them as Isaac doth the two parts of his blessing, Gen. 27.

Gen. 27. 28 The vein of civill happinesse, in *the fainesse of the earth*: and the vein of Divine happinesse, in *the dew of heaven*. Or (if you will have it out of the Gospel) here's Marthas portion in the *many things* of the body: and Maries better part in the *Vnum necessarium* of the soul. To give it yet more concisely, here's the path of *Prosperity* in Outward comforts; *Happy is the people that is in such a case*: and the path of *Piety* in comforts Spirituall; *Yea, happy is that people which have the LORD for their God*.

Luke 10. 41,
42.

In the handling of the first, without any further subdivision, I will onely shew what it is the Psalmist treats of: and that shall be, by way of Gradation, in these three particulars. It is *De FELICITATE*; *De Felicitate POPULI*; *De HAC felicitate populi*: Of *happinesse*; Of the peoples *happinesse*; Of the peoples *happinesse*, as *in such a case*.

Happinesse

Happineffe is the generall, and the first: a noble argument, and worthy of an inspired pen, especially the Psalmists. Of all other there can be none better to speak of *popular* happineffe, then such a *King*: nor of *celestiall*, then such a *Prophet*. Yet I mean not to discourse of it in the full latitude, but only as it hath a peculiar positure in this Psalme, very various and different from the order of other psalmes. In this Psalme it is reserved to the *end*, as the close of the foregoing meditations: In other Psalmes it is set in the *front*, or first place of all; as in the 32, in the 112, in the 119, and in the 128. Again, in this the Psalmist ends with *our* blessednesse, and begins with *God's*; BLESSED BE THE LORD MY STRENGTH. In the 41 Psalme, contrary, he makes his *exordium* from *mans*; BLESSED IS HE THAT CONSIDERETH THE POOR: his *conclusion* with *God's*; BLESSED BE THE LORD GOD OF ISRAEL. I therefore observe these variations, because they are helpfull to the understanding both of the *essence*, and *splendour* of true happineffe. To the knowledge of the *essence* they help, because they demonstrate how our own happineffe is enfolded in the glory of God, and subordinate unto it. As we cannot begin with *Beatus*, unlesse we end with *Benedictus*: so we must begin with *Benedictus*, that we may end with *Beatus*. The reason is this, Because the glory of God it is as well the *consummation*, as the *introduction* to a Christians happineffe. Therefore as in the other Psalm he begins below, and ends upwards: so in this, having

Luke 2. 14.

begun from above with that which is principall, *Blessed be the Lord*; he fixeth his second thoughts upon the subordinate, *Blessed, or happy are the people*. He could not proceed in a better order: he first looks up to *God's* kingdome, then reflects upon his *own*; as not meaning to *take* blessednesse before he had *given* it. There is no man can think, but this is the best method. It is the method of Saints, as we see 1. Sam. 25. 32, 33. and 2. Chron. 31. 8. First, *Blessed be the God of Israel*; then, *Blessed be the people of Israel*. Nay, it is the method of Angels: they first sing, *Glorie to God*; then, *Good will towards men*. It must also be the method of every Christian, whensoever we are about the wishing of blessednesse, either to our selves or others, to begin from heaven, and ascribe it first to the LORD. That we may receive, we must give: give what we have, and give what we mean to have. To give is the way to get: both to get the thing, and to get the greater degree. It is an undeniable consequence, If beatitude be the ultimate end of man, and the glorie of God the ultimate end of our very beatification; then it follows necessarily, That by giving more glorie to God we gain more of beatitude to our selves, because more of the supreme and beatificall end. So that he who will attain to the Psalmist's comfort, must observe also the Psalmist's order: that he may end assuredly with BEATUS, he must learn to begin with BENEDICTUS. That's the first considerable thing in the order as touching the essence of true happiness. The other is concerning the splendour, which

which flowes from the other part of the variation: in that the Psalmist doth end this psalme, as he begins divers of the rest, with *Happy* or *Blessed*; to represent, as it were, unto us *utramque splendoris paginam*, the two great excellencies of blessednesse by the double situation of it. Happinesse is both the *bonum Primum*, and the *bonum Ultimatum*, of a Christian: the *spring* of all good things, and the *crown*: the *spire*, and the *basis*: the *first* and the *last* of things to be desired; the first for *eminence*, the last for *fruition*. In the *descents* of Christianitie the first, because we move from it to inferiour ends: happinesse giveth law to all our actions; we move from it, that we may in time come to the possession of it. In the order of *ascent* it is the last: for having climbed oncethither, we go no further, but set up our rest. It hath this resemblance with God himself, who is the Donour of it, That it is both the beginning and the end, before which nothing should be loved, and after which nothing can be desired. Answerable to these two respects are the positures of happinesse in the Psalmes. As in military affairs, it is the custome of Emperours to promise the Donative to their souldiers when they go forth to warre, that they may encourage them; but not to give it till the warre be ended, that they may reward them for their service: In like manner (saith S. Ambrose) doth the Psalmist: *velut praeo magni Imperatoris*, he disposeth of beatitude both wayes: he prefixeth it to the beginning of some Psalmes, that thereby we might be invited to pietie; he annexeth it to the end of others, to teach us not to

look for it before our work be done. So even by this we may learn how to order and dispose of our selves to happinesse. Since it hath the *double reference*, it must have also the *double honour*, and the *double esteem*, yea and our *double endeavours* for the attaining of it. Then we give it the *double*, when we set it in *both* places, make it both our *first* and our *last*, the *prime* of our life, and the *perseverance*. We must look through all things upon happinesse, and through happinesse upon all: through all upon it, as not resting in any thing else; and through it upon all, as seasoning every act of our life with the thought of happinesse. Otherwise, if we think to give it our last respects without our first, pretend what we will, there is no hope to overtake it. Thus farre even worldly men will go: they are willing enough to heare that they must make it their last work, and they fulfill it in a sort to the *letter*, but not to the *meaning*. The love, the hope, the care of their own happinesse, they put them off all to the last: A very preposterous course for a man to begin where and when he should have ended, and to defer his first of motion to his last of rest. It is too late for the foolish Virgins to cry, *Lord open* when the doore is shut: and a vain thing to expect happinesse as our end, unlesse we make it our beginning, and give it the same place in our hearts and actions, which holy David affords it in his meditations: the first place in other Psalmes, as the best introduction to all other discourses; the last in this, as a delightfull farwell to be alwayes fresh in remembrance. That shall serve for the first step of the

the Gradation, the *generall* part of the argument handled: It is *De FELICITATE*.

The second is more *speciall*: it is *defelicitate Populi*; HAPPY, OR, BLESSED ARE THE PEOPLE. In the former part of the Psalm he speaks of such things as concern his *own* happinesse; *Blessed be the Lord MY strength*, vers. 1. *Send down from above, and save ME out of the great waters*, vers. 7. *Rid ME and deliver ME from the hand of strange children*, vers. 11. And he might as easily have continued the same strain in the clauses following, *That MY sonnes may grow up as the young plants*, *MY daughters may be as the polished corners of the temple*, *MY sheep fruitfull*, *MY oxen strong*, *MY garners full and plenteous*: and accordingly he might have concluded it also, *Happy shall I be, if I be in such a case*. This, I say, he might have done, nay, this he would have done, if his desires had reflected onely upon himself. But being of a diffusive heart, and knowing what belonged to the neighbourhoods of pietie, as loth to enjoy this happinesse alone, he alters his style, and (being in the height of well-wishes to himself) he turns the singular into a plurall, *Our sheep*, *Our oxen*, *Our garners*, *Our sonnes and daughters*; that he might compendiate all in this, *Happy are the people*. Here's a true testimonie both of a religious and generous mind, who knew in his most retired thoughts to look out of himself, and to be mindfull of the publick welfare in his privatest meditations. S. Ambrose observes it as a clear character of a noble spirit, to do what tends to the publick good, though to his own disadvantage: And

And Salvian, in his first *De providentia*, doth reckon this as the principall thing which made the Fabii and the Fabricii, and other Romane Worthies so renowned in their times, That they were content to expose themselves to want and danger for the prosperitie and safetie of the publick. But (alas!) there are few such spirits in our time: It is a rare thing to find a private man, who cordially devoteth himself to the good of the Communitie. It was the complaint of Plato in his time, That every man was impetuously carried *sic idoneusque* and of Thucydides the Historian in his, *Unusquisque rem suam urget*: and of Tacitus in his, *Privata cuique simulatio, & vile decus publicum*. S. Paul himself was driven to this complaint, Phil. 2. 21. *All seek their own*. Where he left we may take it up: Our *own* settling, our *own* securitie, our *own* wealth, our *own* advancement, is all we generally look after. There is hardly any man to be found, whose bent is not towards himself: Whereas the publick is the private infinitely multiplied; and so much the more of nearer concernment, as it is of larger extension: whereas again man is onely a world in a figurative sense of speaking, and that but a microcosme or little world, that is in effect, a small part of the great; yet, as in some other things, so in this also it falls out, The *Allegorie* devoures the *letter*, the *private* eats up the *publick*, the *part* the *whole*, the overweening respect to the *little world* doth every where almost overturn the *greater*. I know there are many which make fair shews, goodly pretences, great ostentation of the contrary: You shall have

have them often crying out, *The Publick, the Publick*; and as fast as the Jews did, *The Temple, the Temple*: but it is with the like insincerity; for their aim is wholly for themselves. So we shew ourselves hypocrites even in things civill, as well as in religion. Each godly man is of another temper. His word is that of S. Ambrose, *Mihi parci-or, foris totus*: or that of the Oratour in Salust, *Adsum en Cains Cotta, voveo, dedoque me pro Republica*. It was a brave resolution in a Heathen: but it concerns us Christians more. For he was onely a part of one Communitie: we, each of us have a share in two; being members of the Church, as well as the State. So there is a double tie upon us: and that we should daily remember it, it is insinuated in the Lord's prayer: in which as there is one expresse petition for the publick; so there is a respect had to it in all. There is nothing singular, not an *I*, nor a *Me*, nor a *Mine*; but all plurall, *We, Us, Our*: noting that it is every mans duty, even in his prayers, to be zealous for the Communitie. But the text will not allow me that scope, to speak of this zeal to the publick as 'tis the *duty* of private men, but as it is an *excellencie* of Kings and Princes. It's true, I might call it a *duty* even in them also; God requires it of them as a *duty*: but it becomes us to repute it an *excellencie*, both because the benefit is ours which redounds from thence, and likewise because it is more eminent and illustrious in them, then in other men. In others it's *limited* and *ministeriall*, in a Prince *supreme* and *universall*, He is the influxive head, who both governs the whole

bodie, and every member which is any way serviceable to the bodie : The glorious Sunne that gives light both to the world, and to the starres themselves, which in their severall stations are usefull to the world. Here's enough to define it an *excellencie*, to have the care and trust of the whole in himself. Yea but further, to tender it as himself, and to set the weal of the publick in equipage with his own happinesse, and to fold them up together, his own in the publick and the publick in his own; is so high an ascent of goodnesse, that it were a great wrong to such virtue, to stile it by any lesse name then an *excellencie*. In this particular I might easily be large : but it requires not so much proofs, as acknowledgements and retributions. Therefore I will briefly proceed both wayes : and first give you a few examples for proofs ; and then, I am sure, there is no man so unworthy, but will think himself obliged to retributions. The first example shall be taken from Moles : whom Philo reckons among Kings ; and so doth the Scripture, Deut. 33. 5. For howsoever he had not the *name*, he had the *power* and *authoritie* : yet even in that power he was not more Regal, then in his tendernesse over the people. At one time his tendernesse was so great toward them, that because he could not do them so much good as he desired, he besought the Lord to take away his life ; Numb. 11. 15. At another time he was so perplexed with the fear of their destruction, that he requested of God, either to keep them still in the land of the living, or to blot him out of the book of life ; Exod 32. 32. hereby

hereby shewing himself not onely *the miracle of Nature*, as Philo calls him, but of *Grace* too, in pledging for them that which was more worth then his life, his very salvation. It was a rare example of Castor and Pollux, so highly magnified by Authours, That being twinnes, and (as the Poets feigned) one born mortall, the other immortal, Pollux (to shew his love to his brother) yielded so farre, as to take to himself a part of his brothers mortalitie, and to lend him as much of his own immortalitie: being better pleased to enjoy a half immortalitie with the good of his brother, then a whole one alone by himself. It is known by all to be a fiction: yet if it were true, it is faire short of this proffer of Moses. He knew full well what belonged to immortalitie, and to the favour of God: yet in effect he beseecheth God, either to take them into his favour, or to put him out of it; as content to hazard not half his immortalitie, but all, out of his love to the Israelites, notwithstanding they were a people ungratefull both towards him and towards God. After this of Moses I know no example so transcending as that of the Prophet David: who (besides that he urgeth it almost in every Psalme, *The peace of Jerusalem, The salvation of Israel, The felicity of Gods chosen, The blessing of the people*) in one place he argues for it even to his own destruction: You have it, 1. Chron. 21. 16, 17. It is there recorded, that seeing the angel of the Lord with his sword drawn over Jerusalem to destroy it, he thus reasons with God for the safeguard of the publick: *Me, me; adsum. qui feci;*

feci; IT IS I, EVEN I IT IS THAT HAVE
 SINNED: *In me convertito ferrum*; LET THY
 HAND BE AGAINST ME, AND AGAINST MY
 FATHERS HOUSE, NOT ON THY PEOPLE: FOR
 THESE SHEEP VVHAT HAVE THEY DONE?
 He that considers these words will hardly be able
 to tell what most to wonder at; the condescend-
 ing of his love, or the overflowing. *He declared*
here, saith S. Chrysostome, a depth of love ~~was his~~
~~was his~~ *an affection more spacious for love,*
 then the sea for *water*; and for tenderneffe softer
 not onely then *water*, but then oyl. To lay down,
 as it were, his own royall neck under the sword of
 the Angell, when he saw it hanging over him by a
 lesse thrid, then that of Damocles: To open his
 own religious breast, to receive the blow, that he
 might ward it from the people: To value the peo-
 ples safety so farre about his own, as to interpose
 himself betwixt the sword and the slaughter: O
 how farre doth he here renounce himself, and re-
 ceede, not onely from royalty, but from life it self!
 It is much which is mentioned in the text, that he
 should name the people first to the happinesse: more,
 that he should offer himself first to the punishment:
 very much, that he should put the people betwixt
 himself and the blessing: farre more, that he should
 place himself betwixt the people and the curse.
 He made himself in this SPECULUM PRINCIPUM,
the mirrour of Princes: a mirrour, into which (as we
 may well presume) our Gracious Sovereigne King
 CHARLES hath made frequent and usefull inspecti-
 ons: for it is manifest by many passages of his
 reigne

reign and happy government, that the tendernesſe of his love towards his people, if it doth not fully reach, yet it comes close up to the recessions of David. It is the more remarkable, for that he hath this virtue as it were in proper and by himself, he is almost the sole possessor of it. The most of ordinary men, as living more by *will* then *reason*, are all for holding: so stiffe and inflexible, so tenacious and unyielding, even in matters of small moment, that they will not stirre a hair-breadth. Entreat them, persuaide them, convince them; still they keep to this principle (and 'tis none of the best) Obteine *all*, Yield *nothing*. It is a nobler spirit that resides in the breast of our Sovereign; as appears by his manifold yieldings and recessions. Of such recessions we have many instances in the course of his Majesties government. I might go as farre back as his first coming to the Crown: when he receded from his own profit, in taking upon him the payment of his Fathers debts, which were great, and but small supplies to be expected from an empty Exchequer: yet the love of justice and his peoples emolument overſwayed him, and armed him with Epaminondas his resolution, *Totius orbis divitias despiciere, pro patria charitate*. Having but glanced at that, I might draw a little nearer to the third of his reign: when, in that Parliament of *Tertia*, he was pleased to signe the, so much desired, Petition of Right: a Title which, I confesse, takes me much: both because it speaks the dutifulnesse of the subject, in petitioning, although for rights; and the great goodnesse of a Gracious Prince,

who knows how to recede from power, and in some case even from prerogative, when besought by prayers; and rejoyceth, not to *sell* his favours, but to *give* them. For I have heard some wise men say, That that single grant was equivalent to twenty subsidies. But the time will not give me leave to dwell, as I should, upon particulars: therefore I will call you nearer to the transient remembrance (and but the transient, for it is no pleasure to revive it) of the commotions in the North. The eyes of the whole world were upon that action, and they all are witnesses what pains and travell were taken, what clemencie and indulgence was used, what yieldings and condescensions, both in point of honour and power, to purchase, as it were, by a price paid out of himself, the peace and tranquillity of both kingdomes. Whereby he made all men understand, how much more pleasing it was to his Princely disposition, with Cyrus in Xenophon, *πὶ ἑστῇ φιλευθυναίᾳ ἐπιδοκίμῳ, ἢ στυγίᾳ* and to conquer, not by *might*, but by *clemency*. By *clemency*, I say, the word which I named before, and I cannot name it too often. It is the virtue God most delights in, to exercise himself; and 'tis the copie also which he sets us to write after: It is the virtue which draws both eyes and hearts unto it; in that it maketh Royalty it self, which is so farre above, to become beneficiall and sovereign: It corrects the brightnesse of Majestic, calmes the strictnesse of Justice, lightens the weight of Power, attemperates whatsoever might cause terrour to our mind and liking. If we never had known it before, yet the

the onely time of this Parliament would teach us sufficiently how much we ow to the King's clemencie. The laws and statutes which have been made this last year, are lasting and speaking monuments of these royall recessions, as well to posteritie, as to our selves. Surely if the true picture and resemblance of a Prince be in his laws; it cannot be denied, that in the acts, for trienniall Parliaments, for the continuation of the Parliament now being, for the regulating of impositions, pressing of souldiers, courts of Judicature, and others not a few of the like nature, are the lineaments, and expressions to the life, of the perfect pourtraiture of a Benigne and Gracious Prince, who seems resolved of a new way, and hitherto unheard of, by wholesome laws to *enlarge his subjects*, and to *confiner himself*. Yet it may be said, It is not his onely hand which is in these laws: the *proposall* of them is from others, although the *ratification* be in him. Be it so: But the ratification is ten-fold to the proposall; nay, it is the life and essence of a law. So we ow the laws themselves to his goodnesse. Nay, and if it be granted, that the proposall of such laws comes from others, let us then look to the many gracious messages, which occasionally have been sent, at severall times, to that great Assemblie. In these he speaks onely by himself; and in so gracious a manner, that to read some passages, would *ravish* a loyall heart, as well as *endear* it. In some of them we may see, how he puts the happinesse of his people into the same proximitie with his own: in others, how he neglects his own for our accommodation.

dation. In that of January the 20, you have these golden words: That he will rather lay by any particular respect of his Own dignity, then lose time for the Publick good: That, out of his Fatherly care of his people, he will be ready, both to equall, and to exceed the greatest examples of the most Indulgent Princes, in their Acts of Grace and Favour to their people. Again, in that of the 28 of January there is yet more tenderesse. He calls God to witnesse (and with him the attestation of that sacred name is very religious) that the preservation of the publick peace, the law and the libertie of the subject, is and shall alwayes be as much his care and industrie, as the safety of his own life, or the lives of his dearest children. Lastly, in the other of the 15 of March there is more then yieldings and concessions; a gracious prevention of our desires: for he is pleased to excite and call upon that Great Councell, even the second time, to prepare with all speed such Acts, as shall be for the establishment of their priviledges, the free and quiet enjoying their estates and fortunes, the liberties of their persons, the securitie of the true Religion now professed in the Church of England. What now shall we say to these things? Is not that of Solomon made good unto us (Prov. 16. 10.) *A Divine sentence is in the lips of the King?* Have we not good cause to take up Ezra's benediction (Ezr. 7. 27.) *Blessed be the Lord which hath put such things as these into the Kings heart?* Such things as these we were not so ambitious as to hope for: I trust we shall not be so unworthy as to forget. For my self, I could wish that, according

ding to the dutie of this day, I could set them forth as they deserve. But they need no varnish of Oratorie: neither was it my intendment to use them further, then for the proof of the proposition in hand; to shew you how this highest excellency of Princes, in the care of their peoples happinesse, is radiant in our Gracious Sovereign. Yet you may remember also that I told you, The point needs not so much *proofs*, as *retributions*. It calls aloud upon us for all dutifull returns, of honour, love, obedience, loyalty, and thankfull acknowledgements, into that Royall bosome, the first mover and originall under God of our happinesse. In the sphere of Nature there is none of us ignorant, how willing the members are to make return to the head, for the government and influence they receive from thence: they will undergo hardship; expose themselves to danger, recede from things convenient, nay necessary; they will not grudge at any plentie or honour which is bestowed upon the head; knowing by instinct that from the head the benefit of all redounds to them. It is likewise obvious in the Regiment of families, which are as States epitomized; that both honour and dutie belong to the *Paterfamilias*, not onely for the right he hath in the house, but for the provision and support and comfort which all receive from him. Now Kings, by way of excellencie, are Fathers, who look upon all their subjects as so many children, and (with that noble Emperour) account equally as daughters *Rempublicam & Juliam*. The very Heathen, which saw onely the outside or Civill part, reputed them as

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Fathers:

Isai. 49. 23.

Fathers : but the Prophet Isaiah, when he speaks of the Church, goes further, and calls them *Nursing Fathers* : a word which in propriety of speech might seem incongruous ; because they have no more of the nurse, then the bosome ; nothing at all of the breasts, if what is wanting in the sex were not supplied by their tenderesse. Benignitie, and clemency, and sweetnesse of disposition, and facilitie of accessse, and compassion toward the distressed, these are their breasts, more breasts then two ; the same both their *breasts* and their *bowels*, which day by day they open to thousands severally, and to all at once, for the suckling and fostering of the publick. Therefore it behoves us to think of *returns*. By this word Christ read us the lesson, Matth. 22. 21. *Render, or Return unto Cesar the things which are Cessars, or the things which are from Cesar*. The protection of lives, and fortunes, and worldly comforts ; let him have these back again in the honour, love, fear, obedience, supplies which belong to the Sovereigne Head and Parent of a beloved people : that his throne may be established by your loyalty, his reign still prosperous by your prayers & blessings, his life lengthened by years taken forth of your own : that so he may long rejoyce to say with David, *Happy are the people*. So I have done with the second step of the Gradation, the *speciall* part of the argument here handled ; It is *De felicitate Populi*.

The third is yet *more speciall* : It is not onely *De felicitate Populi*, but *De felicitate Populari*, that is, *De Hac felicitate Populi*, or *De hoc Genere felicitatis* :
Beatus

Beatus cui SIC, Happy they who are in such a case,
 or condition. What that condition is, you may
 see in the former words; in which there are severall
 blessings mentioned, and all of them temporall.
 Plenty is one, in those words, *That our garners*
may be filled with all manner of store; our oxen strong
to labour; our sheep bring forth thousands. Peace is
 another, in these words, *That there be no leading in-*
to captivitie, no complaining in our streets. Multi-
 tude of people, especially such as are vertuous, a
 third, in those, *That our sonnes may grow up as the*
young plants, our daughters may be as the polished cor-
ners of the temple. The safetie and prosperitie of
 David their King, a fourth (or rather a first, for it
 is first mentioned) *He giveth salvation, or victorie*
to Kings, and delivereth David his servant from the
peril of the sword. Of all these civill threeds the
 Psalmist twists this wreath of Happineffe; *Happy*
they who are in such a case. Now hence ariseth the
 scruple; Why David, a man of so heavenly a
 temper, and of so good a judgement in things
 which concern salvation, that he is said to be *A*
man after Gods own heart, should place felicitie in
 these temporalls. Devour S. Paul, who of all o-
 thers came nearest to Davids spirit, had these out-
 ward things in no better esteem, then as *droffe,* Or
dung; and our blessed Saviour, in his first Sermon,
 thought good to begin the chain of happineffe from
 povertie, and to second it from hunger, and to con-
 tinue it from suffering persecution. *Non dixit,*
Beati divites, sed, Beati pauperes, as
 S. Ambrose observeth. In this, I say, is the
 scruple,

scruple ; That Christ should begin blessednesse from *povertie* , and David place it in *abundance*: that things earthly should be as *drosse* to Paul , and as *happinesse* to David. This scruple wrought so farre with some Interpreters , that they conceived it to be a defective or imperfect sentence , and that the Psalmist uttered it in the person of a worldly man: like that of Solomon, Eccles. 2. 24. *There is nothing better for a man, then to eat and drink, &c.* Therefore, to take off the suspicion of a paradox , they interpose *Dixerunt*: BEATUM [*dixerunt*] POPULUM CUI HÆC SUNT , *Men usually say, HAPPY ARE THE PEOPLE IN SUCH A CASE.* But we need not flee to this refuge : It is neither a *defective* nor a *paradox* ; but a *full* and *true* proposition , agreeable both to the tenour of other Scriptures , and also to the analogie of faith. For first , the Psalmist speaks not here , as in other places , of the happinesse of a *man* , but of the happinesse of a *people* : it is not *Beatus homo* , but, *Beatus populus*. In some other places , where he treats of the happinesse of a man , he circumscribes it al-

a *ways* with things spirituall : a *Blessed is the man unto whom the LORD imputeth no sinne , and in whose spirit there is no guile*: b *Blessed is the man that feareth the LORD*: c *Blessed is that man that maketh the Lord his trust*: and the d *like*. Here otherwise , seeing he speaks of the happinesse of a people , he might use more libertie to take in these outward accomplishments , as having a nearer relation to the happinesse of a *Nation* or *Kingdome* , then abstractively of a *Christian* . Howsoever Aristotle af-

firms.

a Psal. 33. 2.

b Psal. 119. 1.

c Psal. 40. 4.

d Psal. 65. 4.

& 84. 5. &

128. 2.

firm, in the 7th of his Politicks, that there is the same happinesse *indeu & mēans*, of a single man and of a whole citie: Yet there is a great deal of difference, which he, being not instructed in Christianity, could not observe. Look as on the one side, the being of a State or Nation, as a collective bodie, is not so ordered to immortalitie, nor by consequence to happinesse, as the being of a man: so on the other, the concurrence of temporall good things is in no wise so essentiall or requisite to the happinesse of a man, as to the being and well-being, and so to the happinesse of a State or people. Experience tells us that a man may be happy without children; a State cannot be so without people: a private man may keep his hold of happinesse, though poore and afflicted in the world; a State is onely then happy, when 'tis flourishing and prosperous, abounding with peace, plentie, people, and other civill accessions. Men are the walls for strength, women the nurseries for encrease, children the pledges of perpetuity, money as the vitall breath, peace as the naturall heat, plentie as the radicall moisture, religious and just government as the form or soul of a bodie politick. Upon this ground the Psalmist well knowing how conducing these outward things are to popular happinesse, he casts them all into the definition; his present argument being the happinesse of a people. In the second place, admit he had spake here of the happinesse of a man, or a Christian: yet he mentions not these temporalls, either as the *all*, or the *onely*, or the *chief* of happinesse; but as the *concomitants*

and *accessories*. They have not an *essentiall* influx or ingredience into it: but a *secondarie* and *accidental* respect they have in these two considerations. First they are *ornamenta*, as *garnishings*, which give a glosse and lustre to virtue, and make it more splendid. The Morallists say well, that they are as shadows to a picture, or garments to a comely personage. Now as in these, the shadowing makes not the colour of a picture truly better, but onely seem better, and appear more fresh and orient; and as garments do indeed adorn the body now in the state of corruption, whereas, if man had stood in his integritie, they had been uselesse for ornament, as well as for necessity: So likewise these outward things, although in themselves they have nothing of true happinesse, yet because they render it more beauteous and gracefull, as the state of vertue now stands in respect of our converse with men, we may well reckon them without prejudice to vertue *inter ornamenta*. Then secondly, they are *adminicula* also, *helps* and *adjuments*, as *hand-maids* to pietie, without which vertue is impotent. Were a man all soul, vertue alone were sufficient; it is enough by it self for the happinesse of the mind: but being partly bodie, and enjoying corporall societie with others, he stands in need of things corporall, to keep vertue in exercise. Want clippes the wings of vertue, that a man cannot feed the hungry, or cloth the naked, or enlarge himself to the good of others: on the other side, this *ivvuxia*, as the Philosophers term it, sets vertue at libertie, and gives it scope to be operative. As fire, the more aire & few-
ell

ell you give it, the more it diffuseth it self : so the
 more health , peace , plentie , friends , or authoritie
 we have , the more power , freedome and advantage
 we have to do vertuously . Put now all these toge-
 ther , & the reason is evident , why the Prophet Da-
 vid here placeth this happinesse in the things which
 are worse ; because they are serviceable to the things
 which are better . Howsoever he reserves the men-
 tion of the better till after ward ; Yet he would give
 us to understand , that even these inferiour things are
 the good blessings of God , and such blessings , as
 being put together , make up one part of the happi-
 nesse of a people . It is true of popular happinesse ,
 as well as personall , It is not one single good , but
 the aggregation or affluence of many . In the twenty
 eighth of Deuteronomie , where Moses describes
 the blessednesse promised to the Israelites , he
 reckons up all sorts of outward blessings : and a-
 greeable to those is the conflux of these in this
 Psalm : The blessing of the *house* , and of the *citie* ;
That there be no leading into captivitie , and no com-
plaining in the streets : The blessings of the *basket* ,
 and of the *store* ; *That the garners may be filled with*
plentie : The blessings of the *fruit of the bodie* ; *That*
the children may be as young plants : The blessings of
 the *field* , *That the sheep may bring forth thousands , and*
the oxen be strong to labour : The blessings of *going out*
and coming in ; That they may be delivered from the
band of strange children , and saved out of great waters .
 Here is briefly the compound of the many simples
 which make up this case or condition of a peoples
 happinesse . And surely if by these particulars it be
 defined ,

defined, we may boldly say, The condition is our own, and men may pronounce of us, as truly as of any Nation, that we have been for a long time a *happy people*. Our deliverances from strange children have been great and miraculous, and our land it hath been a *Goshen*, a *lightsome land*; whereas the *darknesse of discomfort* hath rested upon other Nations. The blessings of the citie and field, of the basket and of the store have grown upon us in such abundance, that many men have surfatted of plentie: Our land hath been as an Eden and garden of the Lord for *fruitfulnesse*, as a Salem for *peace*; whereas other kingdomes do yet grone under the pressures of *sword and famine*. Besides these, if there be any blessing which the Scripture mentions in other places, *Peace in the walls*, *Plentie in the palaces*, *Traffick in the ports*, or *Salvation in the gates*; if any part of happinesse which it speaks of in this Psalme, for plantings, or buildings, or reapings, or storings, or peoplings; we have had them all in as much fulnesse as any part of the world, and in more then most: onely there is one particular may be questioned, or rather cannot be denied. That amidst the very throng of all these blessings there are some *murmurings and complainings in our streets*. But it need not seem strange to us, because it is not new in the world. In the stories of all ages we meet with it, That men used to complain of their times to be evil, when indeed themselves made them so. I may be bold to say, There was cause in respect of sinne then, as well as now, especially with godly men, who are so good themselves, that it is no marvell

vell, if they thought times *a little evil* to be *ex-*
remely bad: as alwayes sinne swells to the eye of
 grace. But if we speak of outward pressures and
 calamities, I am certain there is not cause now as
 then: for the riches of the Kingdome were never
 so great, the peace of the Kingdome never so con-
 stant, the state of it for all things never so prospe-
 rous. Onely we must give leave to the world to
 be like it self: As long as ambition or covetous-
 nesse are in the world, men of such spirits will cry
 out, The times are bad, even when they are best;
 because they (in their own bad sense) still desire to
 be better. As nothing is enough, so nothing is plea-
 sing to a restless mind. An insatiable appetite is
 alwayes impatient; and, because impatient, queru-
 lous. Yet this is not the sole reason: for besides
 this humour of appetite, the very corruption of
 our nature leads us hereunto, To be weary of the
 present. It is the joynt observation both of Divines
 and Moralists (as of Salvian, Quintilian, Tacitus,
 and others, who agree as near almost in words as
 in opinion) *Quòd usitatum est mentis humanae vitium,*
illamagis semper velle quae desunt; & vetera quidem
in laude, praesentia in fastidio ponere. Our own ex-
 perience will tell us as much, if we will take pains
 to observe it, How, through the pravity of our
 own dispositions, whatsoever is present proves
 burdensome, whether it be good or bad. Salvian,
 in his third *De Gubernatione*, sets forth this humour
 to the life: That men of all times were displeased
 with all times: *Si astus est*, (saith he) *de ariditate*
causamur; si fluvia, de inundatione conquerimur: si

infœcundior annus est, accusamus sterilitatem, si secundior, vilitem. So winter and summer are both alike distastfull to impatient men: In scarcity things are too dear, in plentie too cheap: povertie pincheth, and abundance nauseates. If there be a little too much drought, they cry out of a famine; if a showre or two extraordinary, they are affraid of a deluge. You shall heare in good times, *Quid nobis cum Davide?* and in bad, *Antigonum effodio*: as we reade of the Israelites, That even when God himself was pleased to order their civill affairs, they were not contented, but still repined, as well when they had manna, as when they wanted it. The reason is (as the Greek Historian notes) *Τὸ μὴ εὐχεσθαι τὸ κατὰ μέτρον εἶναι ἰσχυροτέρων.* But I hope we Christians are of a better temper. It beseems not us of all others to be so injurious to God, who hath singled us out to be a happy people: It beseems us not to be so unthankfull to our *Sovereigne*, under whom we enjoy these blessings. Howsoever it ought to be in the first place acknowledged, that the originall of all our happinesse is from heaven: yet it must be confest withall, that the chrystall pipe through which blessings are conveyed unto us, is his government: Our peace is from his wisdom; our plentie from our peace; our prosperitie from our plenty; our safetie, our very life, our whatsoever good of this nature, it is by Gods providence wrapt up in his welfare, whose precious life (as the Oratour speaks) is *Vita quadam publica*, the very
 Lm. 4. 30. *breadth of our nostrils* perfumed with multitude of comforts. What then remains, but that our thankfulness

fulnesse should result from all, to make our happinesse complete: that so both receiving what we desire, and retributing what we ow, we may give cause unto all Kingdomes to lengthen this acclamation, and to say, *Happy both Prince and people which are in such a case.* So I have done with the first generall part of the text, the path of *Prosperitie*, answerable to the *civill* respect of the day.

I now proceed to the second, the path of *Pietie*, answerable to the *Religious* respect; *Yea, happy.* It's the best wine to the last, though all men be not of this opinion. You shall hardly bring a worldly man to think so. The world is willing enough to misconster the order of the words, and to give the priority to *Civill* happinesse, as if it were first in dignitie, because 'tis first named: they like it better to hear of the *Cui sic*, then the *Cui Dominus*. To prevent this follie, the Psalmist interposeth a caution in this corrective particle, *Yea, Happy.* It hath the force of a revocation, whereby he seems to retract what went before, not simply and absolutely, but in a certain degree, lest worldly men should wrest it to a misinterpretation. It is not an *absolute* revocation, but a *comparative*; it doth not simply deny that there is some part of popular happinesse in these outward things, but it preferres the spiritualls before them: *Yea*, that is, *Yea more*, or, *Yea rather*: like that of Christ in the Gospel, When one in the companie blessed the wombe that bare him, he presently replies, *Yea, rather blessed are they that hear the word of God and keep it.* In like manner the Prophet David, having first premised the inferiour part

Luk. 11. 28.

and outside of an happy condition; fearing lest any should of purpose mistake his meaning, and hearing the first proposition, should either there set up their rest, and not at all take in the second; or if take it in, yet do it preposterously, and give it the precedence before the second, according to the worlds order, *virtus post nummos*: In this respect he puts in the clause of revocation; whereby he shews, that these outward things, though *named* first, yet they are not to be *reputed* first. The particle *Yea* removes them to the second place: it tacitly transposeth the order; and the path of piety, which was *locally* after, it placeth *virtually* before. 'Tis as if he had said, Did I call them *happy*, who are in such a case? Nay, *miserable* are they, if they be onely in such a case: The *temporall* part cannot make them so without the *spirituall*. Admit the windows of the visible heaven were opened, and all outward blessings powred down upon us; admit we did perfectly enjoy whatsoever the vastnesse of the earth contains in it: tell me, What will it profit to gain all, and to lose God? If the earth be bestowed upon us, and not heaven; or the materiall heaven be opened, and not the beatificall; or the whole world made ours, and God not ours: we do not arrive at happinesse. All that is in the first proposition is nothing, unlesse this be added, *Yea, happy are the people which have the LORD for their God*. You see in this part there is *aliquid quod eminent*, something which is transcendent: Therefore I will enquire into two particulars; see both what it is that transcends, and what is the manner of propounding of it.

The

The manner of propounding it, is, as I said, corrective, or by way of revocation: the summe whereof is thus much, That temporalls without spiritualls, in what aboundance soever we possesse them, cannot make us truly happy. They cannot make *happy*, because they cannot make *good*. They may denominate a man to be *rich*, or *great*, or *honourable*; but not to be *virtuous*. Nay, Seneca carrieth it a little further, *Non modo non faciunt bonum, sed nec divitem*; They are so farre from making a man *good*, that they make him not *truly rich*; because they encrease desire, and riches consist in contentation. Not he that hath little, but he that desires more is poor: nor he that hath much, but he that wants nothing is rich. Yea, and we may go further then Seneca; They are so farre from making *good*, that they often make *evill*, if they be not sanctified: they possesse the heart with vile affections, fill it full of carnall and sinfull desires. Whereas there are foure good mothers which bring forth ill daughters, prosperitie is one. Truth begets hatred, securitie danger, familiaritie contempt, prosperitie pride and forgetfulnesse of God. In this I might well make a stop; but there is one degree more: They are so farre from *making good*, that they do not *bring good*, but many evils and inconveniences. They bring not the good of *contentment*, but infinite distractions: they are *aurea compedes*, as S. Bernard speaks, fetters or manicles which entangle the soul, that it cannot attend upon better things: Nor the good of *freedome*: they do enthrall the soul to that which is worse then it self; and it cannot

be apprehended how a thing worse then our selves can make us happy. Lastly, not the good of *safetie*: for they oftentimes expose us to dangers, *Multos sua felicitas stravir*, as Gregorie speaks. Many men their lives had been longer, if their riches had been lesse: their happinesse made them miserable; & *consolationes facta sunt desolationes*, as S. Bernard again. Upon these grounds the Psalmist had very good reason to sequester them from true happinesse, and, by this corrective particle, to reduce them to the second place, though he set them in the first. He knew very well that they are burdens, snares, impediments to piety, as often as furtherances. He knew them to be vain and transitory things, that we cannot hold. *They make themselves wings*, as Solomon speaks. They are onely the moveables of happinesse, *Bractecalis felicitas*, as Seneca; *Mundus parvas*, as Nazianzen. What's that? S. Austin seems to translate it, *felicitas fallax*, a fabulous and personate felicitie: Nay, not onely *fallax*, but *falsa*, fictitious, spurious, deceitfull, which leaves the soul *empty* when it most *fills* it: that being most true which the same Father adds, *felicitas fallax, major infelicitas*; & *falsa felicitas, vera miseria*. Therefore, that I may shut up this point, let this be the use of it. We must learn from hence to regulate our judgements according to the wisdom of the Spirit revealed in the word: And that we may do, if we keep to Gods method, and set every thing in the due place, where God hath leaved it. Now the Scripture constantly doth give the inferiour place to these temporall things. If to come
after

after, be inferiour; it sets them there: *Seek first the kingdom of God*, &c. Matth. 6. 33. If to be below, be inferiour, it placeth them there: *Set your affection on things above*, &c. Coloss. 3. 2. Even gold and silver, the best of these things, they are seated under the feet of men, and the whole world under the feet of a Christian, Rev. 12. 1. to teach us to despise it. Lastly, if to be on the left hand, be inferiour; the Scripture reckons them there too; they are called *the blessings of the left hand*, to teach us to give them the same place in our affections. In one sense, we may put them on the right, by using them to God's glorie: but in love and esteem they must be on the left. S. Hierome illustrates it by this similitude: As flax when it is on the distaffe, it is on the left hand; but when it is spunne into yarn, and put on the spindle, it is on the right: so temporall things in themselves, when first we receive them, they are as flax on the distaffe, all this while on the left hand; but spinne them forth, and use them to God's glorie, they are as yarn on the spindle, transposed to the right. Thus we must learn to order them: to the right hand onely for *use*, to the left for *valuation*. Otherwise, if we pervert God's order, and put them on the *right*; it is to be feared they will set us on the *left* at the day of judgement: if we elevate them *above*, they will keep us *below*; and make us come *after*, if we set them *before*. The highest place they can have, is to be seconds to pietie: here holy David placeth them: though he mentions pietie last, yet he giveth it the precedence in this word of revocation, *Yea, happie*; that is, *Yea first*,

first, yea more, yea more truly happie. That shall serve for the first particular, the manner of propounding this truth unto us.

The second is the thing it self which transcends, in these words, *whose God is the LORD*, or, *who have the LORD for their God.* In the generall it is an *ordinary*, as well as *transcendent*. An ordinary, because all partake of this priviledge. Whereupon S. Austin asks the question, *Cujus non est Deus?* But S. Hierome resolves it; *Naturâ Deus omnium, voluntate paucorum*: In a communitie the God of all, even to the sparrow on the house top, and grasse of the field; but the God of the righteous after a peculiar manner. To come to the meaning; we must let go the generall, this *ordo communis providentiæ*, as he is *Dominus omnium*, the Lord of all creatures: this brings not happinesse along with it: God's ordinary and generall providence intitles not to that supreme blessednesse, which is in himself. The speciall references are onely intended: and those we may reduce to these two heads. The first is *ordo specialis influxus*, on God's part, the respect of his being gracious to us. Then the Lord is *our God*, when he shews himself benigne and propitious, when he manifests his mercie and goodnesse in the wayes of grace and means of salvation. It is so expounded Psalme 65. 4. *Blessed is the man whom thou chooshest*: and Psalme 33. 12. *Blessed is the nation, whose God is the LORD, and the people whom he hath chosen for his own inheritance.* Being thus taken, it affords us this meditation, That there is no true happinesse, but in the favour of God, and light of his counte-

countenance ; that is , in God himself : both because happineſſe is onely *from him* , he is the onely author of it : *Non facit beatum hominem , niſi qui ſecit hominem ; --- Qui dedit ut homines ſimus , ſolus dat ut beati ſimus* ; He onely makes *Saints* who makes *men* : 'tis S. Auſtin's elegant expreſſion. Then again , as it is onely *from God* , ſo it is onely *in God*. As the ſoul , ſaith Auſtin , is *vita carnis* ; ſo God is the *beata vita hominis* , ſo fully , that a man cannot be happy either way , *nec abſque Deo , nec extra Deum* : not *without God* , becauſe he is the *Doner* ; not *out of God* , becauſe he is the *thing it ſelf* , and all which belongs to it. As S. Ambroſe of the ſoure beatitudes in S. Luke compared with the eight in S. Matthew ; *In iſtis octo illa quatuor ſunt , & in iſtis quatuor illa octo* : and as King Porus , when Alexander aſkt him how he would be uſed , answered in one word , *Βασιλεύς* , that is , *like a King*. Alexander again replying , Do you deſire nothing elſe ? No , ſaith he : all things are in *Βασιλεύς* . So in this which we are now about it holds much more : both the *ſoure* , and the *eight* , and all beatitudes , they are in God ; ſo that he who hath God , muſt needs have all things , becauſe God is all things. There is no notion under which we can couch beatitude , but we may find it in God by way of eminencie : if as a ſtate of joy , or glory , or wealth , or tranquillitie , or ſecuritie , God is all theſe : if as a ſtate of perfection , ſalvation , retribution ; God is all theſe : not onely the *giver of the reward* , but the *reward it ſelf* ; both our *bonum* , and our *ſummum* . A Chriſtian is never truly hap-

py, till he can find himself and all things in God. The fruition of God, it is *apex* (as Pelusio-
ta speaks) the very top of the spire or pinnacle of
beatitude both here and in heaven. *In hoc uno sum-
mus beatitudinis eliquatur*, to use Tertullians words.
Were a man in paradise, were he in heaven it self,
and had not God; he could not be happy. Were
he on Job's dunghill, in Daniels den, in the belly
of hell with Jonah, nay in the infernall hell with
Dives, and yet had God; he could not be misera-
ble: for heaven is wheresoever God is, because his
influxive presence maketh heaven. That's the *Ordo
influxus* I mentioned, for which he is said to be *our
God*. Besides this, there is *ordo Divini cultus*, on
our part, The respect of our being serviceable to
him when we love him, and fear him, and honour
him, and adhere unto him as we ought. To all
these there is blessednesse pronounced in severall
Psalmes: to those that *fear him*, Psal. 128. 1. to
those that *keep his testimonies*, Psal. 119. 2. to those
that *trust in him*, Psal. 84. 12. If we take it thus, the
point is this in summe, There is no true happinesse,
but in the worship and service of God: *Felices sunt
qui Deo vivunt*, that's S. Bernards: *Servire Deo est
regare*, that's S. Ambrose his expression: As
much as this, The godly man is onely the true
happy man. Yet we must understand it aright:
It is not to serve him onely in outward profes-
sion, which either makes us *his*, or him *ours*.
There are many who pretend to serve him, who
cannot challenge this interest: for they serve
him but with their *lips*; in *act*, themselves and their
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own pleasures: in this both hypocrites and idolaters, that under the shew of one God set up many to themselves. The Epicure he makes his belly his God, the lascivious man his lust, the voluptuous man his pleasure, the factious man his humour, the covetous man his mammon. I name this last. It is the observation of S. Austin, in his 7 book *De Civitate Dei*, and of Lactantius in his second *De Origine Erroris*, That avarice gives laws to religion, whilst generally *sub obtentu Numinis cupiditas colitur*. Yea, and S. Paul expresseth it more particularly, That *covetousness is idolatry*, Col. 3.5. And *the covetous man an idolater*, Ephes. 5.5. For he doth the same to his gold, that the heathen did to their idoles: he makes his gold his God, his God, because his joy, and his care, and his confidence: Those pictures he worships, though otherwise he abhorres idoles; to these he offers his service, he gives them his heart, he extols them, ascribes unto them the glory of his happiness: These are thy gods, O Israel, which brought thee out of the land of Egypt: this money got thee such a preferment, procured such a deliverance, prevailed in such a suite. It is the secret idolatry which runnes through the world. But such men as these, they are as farre from God as from his service, and as farre from happiness as from God. Whosoever will make sure of the Lord to be his God, he must put the idoles out of his heart, he must go out of himself, he must not willingly harbour any sinne. Sinne separates from God, excludes from happiness, cuts off both priviledges, of God's being ours, and our

being God's. Yet there is one thing more; with which I will conclude; Since it is so, that happinesse is seated in these mutuall intercurrents, of calling the Lord *our God*, and our selves *his people*; and seeing religion is the *Vinculum unionis*, which makes these mutuall interrests intercurrent, and couples them together; it follows as the upshot of all, That the chief and choicest part of Nationall happinesse consists in the puritie of God's worship, in the enjoying of God's ordinances, in the free passage of the Gospel; that is, in the truth and integritie of religion. In this alone there are all sweets, all beauties, all blisses, all glories. It is as the ark of God to Israel, and as the golden candlestick to the Churches, the elevating principle which advanceth a Christian Nation above the heathen, and the reformed Churches above other Christian Nations, and this Iland in which we live (I may say without arrogancie) above all. There is no Nation in the world, which hath had the condition of religion so pure and prosperous, as we, for almost these hundred yeares. It's true, if God calls us to account, we cannot say that we have answered our opportunities: we find not therein to boast of our righteounesse; for vve are a sinfull people, vvwhose lives (for the most part of us) are as much vvorse, as our means and professions better then in other places. It is true also, that of later yeares the love of religion in most hath growyn cold, and the puritie by some hath been stained and corrupted: and I vvill not nowv discusse vvhere the fault hath been; the rather because it is every mans endeavour to remove

move it from himself. Onely I will adde thus much, That wheresoever the fault is, there is no man hath shewed himself more forward to reform it then the King himself. But Princes cannot alwayes attain their ends according to their liking, because they see with other eyes, and execute with other hands then their own. And if we should cast the faults of men upon authoritie, we should do wrong (I fear) to those who do not deserve it: for even this very yeare, notwithstanding the reformation of corruptions hath been with so much zeal and diligence endeavoured, yet the end is not attained: Nay, in some respects, it is so farre set back that, to my understanding, the state of religion hath never been worse since the first reformation, then this present yeare: in respect, first, of the greatnesse of our distractions, which have divided us all one from another: then, of the multitude of sects and sectaries which cry indeed, as the Jews before them, *Templum Domini*, but with a worse addition, *ut Templum Domini diruatur*. Lastly, in respect of the many dishonours done to the service of God, with so much scorn and scandall to religion, that in forein parts they question, whether all this time we had any. No doubt all this is come upon us for our sinnes: let us remove them, and then God will blesse our studie of reformation. But yet in the mean time let us remember that message, which the good Bishop sent to Epiphanius, *Domine, sol ad occasum descendit*. Our sun-shine is but yet declining; it may come to set, if we now begin to disgust this greatest blessing of

religion, which God hath bestowed upon us, Let us learn to regard it more, to love it better, to blesse God for it, and for *his government* who upholds it: a Prince so devout and religious in his own person, that if all were like him, we should have a Kingdom of Saints. In this respect, we may use Velleius his words of his Majestie, *Cum sit imperio Maximus, exemplo Major est*: The lustre of his pietie surpasseth the lustre of his empire. If therefore that of Synesius be true, That men generally affect to write after the copies which are set by their Princes, it behoves us all, both to take out the *lesson*, and to blesse God for the *copie*. And moreover, as this day puts us in mind, let us all send up our most affectionate prayers, that his Throne may be established by Righteousnesse, his Crown exalted with Honour, his Scepter be for *power* like Moses rod, for *flourishing* like Aaron's; that his happy reigne may in *himself* outlive us all, and in *his posteritie* be perpetuated to all generations; that succeeding ages may confesse, *Surely God hath been favourable unto this land, and hath not dealt so with any Nation. O how happy are the people that are in such a case! Yea, how happy are the people which have the Lord for their God!*

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A Prayer.



Lord hear our prayer, and let our cry come unto thee. We are here met together to call upon thy holy name, and to be made partakers of thy holy word, revealed in Jesus Christ. In whose name we are bold to begin these our weak prayers, and supplications. In our own names we are unworthy, by reason of our sins, that are so in-bred in our natures, so strengthened by impenitency, and so multiplied by custome; that as we dare not conceal them from thee, so now when we would confesse them, we are not able to number them. O Lord if thou shouldest plead with us, there is nothing that we can say for our selves, but that which would make more against us; we are a sinfull Generation, and even now when in thy Courts where we should bring holy affections, we are above measure sinfull. Our originall is wholly sinfull, and our lives have answered, and exceeded our originall: and besides that we are born in sinne, we confesse we have so lived, O Lord, as if we had been born to no other end, but to sinne against thee, and to grieve thy holy spirit. Our first misery is, that sinne hath conceived us; our second, that we have conceived it, and brought it forth, and made it our daily work, and fulfilled it with greedinesse. Our whole lives are nothing else but a course of sin; we have run through sins of all sorts, sins of Ignorance and of knowledge, sinnes of infirmitie, and of wilfulnesse, sinnes of a hard heart, and of a stiff neck;

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we have committed them after a most presumptuous manner, and continued in them after an impenitent manner; against heaven, and against earth, and before thee; therefore against them because against thee; Against thy righteous law which pointeth out unto us a better way of piety; against thy manifold mercies which should be pledges, and engagements of better obedience; against the glory of thy name, the motions of thy spirit, the covenant of grace, the promises of salvation; the hope of heaven, the light and peace of our own consciences; against our many solemn vows and protestations of reformation. That now if thou shouldest enter into judgement with us, and call us to a strict account for all, or any of these; in the least of them thy severity might find sufficient cause to deprive us of thy mercies, to overwhelm us with thy judgements, to leave us to our selves in this life, and after this life to give us our portion with hypocrites in that lake which burneth with fire and brimstone, where is nothing but weeping, and wailing, and gnashing of teeth.

But we know that thou art a mercifull God, that thou mayest be called upon in a time accepted, and thy mercie is a sweet, and a safe Sanctuary; it is thy self as well as thy justice: therefore in the confidence of thy mercy we are imboldened to appeal from thee, to thee; from the barr of thy justice, to the bowels of thy tender compassions: beseeching thee that thou wilt be pleased not to look upon us as we are in our selves, but to behold us in the face and mediation of Jesus Christ. In our selves we are vile, and unlovely: but in the beholding of him alone

lone there is abundant to make us amiable in thine eyes. Abundant in the purity of his incarnation ; abundant in his death , and passion ; abundant in his victorious resurrection, and ascension. Through these we intreat thee to look upon us ; through the veil of our nature which he took, through the merits of that precious blood which he shed, through the sweet odor of the satisfaction of obedience which he performed , through the attonement which he purchased, the reconciliation which he wrought, and the intercession which he makes at thy right hand. And having thus looked upon him, look upon us, & give us grace to look upon our selves , to examine our own wayes, to try, and to search our own hearts, to leave no sin unrepented of ; open our eyes that we may see them , open our hearts that we may mourn for them, strengthen our endeavours to strive against them. Make us truly to consider with our selves, and to understand what we have done, what adventurous courses we have taken, how holy a name it is we have profaned, how righteous a law that we have broken, how happy a state that we have lost, how blessed a recovery that we have neglected, how good a spirit that we have grieved, how righteous a father that we have provoked. And by these considerations, weary us, and shame us out of our sins into the true trade of piety, and love of thy holy name, that loving thee we may seek thee, and seeking thee find thee, and in finding thee hold thee, and in holding thee, we may apply our selves to walk in those wayes that are approvable in thy sight.

For the time past of our lives it may suffice : for it

is enough , O Lord, it is enough , and too too much that we have spent the prime of our years, and the first fruits of our time in the vanities of this world, and the lusts of the flesh hitherto : O give us grace so to order our steps, that we may consecrate whatsoever of our future age remains wholly unto thy service hereafter : that we growing on forward from grace to grace, from virtue to virtue, from one degree of righteousness to another, in the end of our dayes, we may enjoy likewise the end of our hopes, the salvation of our sinfull souls in Jesus Christ.

In whose name we are bold to continue these our weak prayers unto thee, not onely for our selves, but for the estate of thy holy Catholick Church wheresoever dispersed over the face of the whole earth: that thine eyes may be alwayes open towards thine inheritance, to enlarge her borders, to water her growth, to gather her dispersions together, to make up her breaches, to fulfill her moneths of travell, to establish her station, that howsoever the winds blow, and the rain fall, and the floods lift up their voice, the house which is built upon thy self may stand, and the gates of hell may not prevail against it.

In this universalitie, we humbly beseech thee to pour down thy blessings upon that part of thy fold in this land : O let the light of thy countenance still shine upon us, in the pardoning our many backslidings, in the continuing our peace and plenty and all other benefits we do enjoy by thy Gospel , that as thou hast fixed more eminent tokens of thy love among us, then among other nations, so thou would-

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est give us grace also to bring forth fruit proportionable to so plentifull means, even worthy amendment of life ; that thou mayest continue to be unto us, a good, and a gracious God, and we may continue to be also unto thee a chosen Generation, a royall priesthood, a holy nation, a peculiar people, even thine own pleasant plant.

Blesse all estates, and conditions herein from the highest to the lowest ; and more particularly we intreat thee for our gracious sovereign Lord, the King's Majesty, Charles by thy grace King of Great Britain, France, and Ireland, Defender of the true ancient Catholick and Apostolick faith, and over all persons, and in all Causes, as well Ecclesiasticall as Temporall, within these his Majesties Realms, and Dominions, next and immediately under Christ, supream Lord & Governour, Bless him in his Royall Person, establish his Throne in Righteousnesse unto himself, set him as a seal upon thy heart, and as a signet upon thine arme, that as thou hast made him unto us, precious as the light of our eyes, so let him be tender unto thee, as the apple of thine, that he may prove an incomparable instrument of thy glory here, and a vessel of glory hereafter.

Blesse him, as in his Royall Person so, in the comfort of his beloved Consort, the fruitfull Vine, the most excellent Lady our Gracious Queen Mary ; and in the hopefull growth of his Royall Posterity, the precious Pledges of thy love unto this Land, the Noble Prince Charles, the Duke of York, and the Lady Mary. And in the happy reestablishment of those other illustrious Branches, of the same Royall

Stock beyond the seas, the most renowned Lady, the Lady Elizabeth, and her Princely Issue. For the better effecting whereof be pleased to be assistant to all their allies and confederates, to prosper their designs, to fight their battels, to go in, and out before their armies, to crown thy servants with new victories, that yet at length thy poor distressed people may returne with joy to their ancient habitations, that peace may be planted upon earth for the further propagating of thy Gospel, the advancement of thy truth, and the consummation of thy Kingdome.

Be pleased likewise to be gracious to all the people of this land, from the Cedar of Lebanon to the Hyssop upon the wall: let thy severall graces distill down upon their heads for the discharge of those particular places wherein thou hast set them: The spirit of knowledge and piety upon the head of Aaron, the Prelacy of the Church, the most reverend Arch-bishops and Bishops; and from thence to the skirts of his cloathing, the inferiour ministers: The spirit of wisdom, and understanding, upon the Lords of His Majesties most Honourable Privy Councell, and all the true hearted Nobility: The spirit of Justice and integrity upon the Judges, and Magistrates of this land: The spirit of increase, and fructification upon all Schools of learning, especially upon those two famous Universities, Cambridge, and Oxford; and in Cambridge upon the good estate of S. Johns Colledge: The spirit of obedience, and fear of the Lord upon all the commonalty, in particular upon the condition of this great, and populous

lous City : The spirit of patience and consolation upon all thy poor afflicted members, especially those commended to thee in our prayers at this time : be pleased to compasse them about with thy blessings, to establish thy mercies, to replenish them with the graces of thy holy spirit, to make the light of thy countenance to shine in their hearts, to fill them full of heavenly comfort, to support them in all their conflicts, to supply them with all those graces needfull to their sick and weak estate : Mitigate their pains, assuage their grievances, make those bones which thou hast broken to rejoyce, Work in them true remorse of conscience for their sinnes, and seal unto them the pardon of them in Jesus Christ, that from thence may arise that peace of conscience, and that joy in the Holy Ghost, which is so unspeakable and glorious : If it be thy blessed will, thou canst restore them to their former health, that they may praise thy name among much people ; if otherwise thou hast disposed of any of them, prepare, and preserve them to thy heavenly Kingdome, that they may have a peaceable passage out of these earthly tabernacles, into those heavenly mansions, which thou hast prepared for those that love thy appearing.

And give us grace, all of us that are here present before thee this day, to be warned by the many examples of our mortality that thou dayly settest before our eyes, to prepare for the day of our visitation, whensoever thou shalt send it, sooner or later, that we may have oyl in our lamps, and our lamps always burning, and the door of our hearts alwayes open, to
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let thee the King of glory in whensoever thou shalt knock.

Last of all, let thine illuminating, and sanctifying spirit, descend down upon all congregations, assembled as this day in thy fear ; in particular upon this congregation here present, that thy word that is to be sown among them by me thy unworthy servant, though in great weaknesse, by thine enabling Grace, may prove thy strong arme of power to salvation, to the enlightening of their understandings, the sanctifying of their affections, the amendment of their lives, the comfort of their souls in this world, and the salvation of them in the day of the Lord. Anoint our eyes with the blessed eye salve of thy Holy Spirit, that the scales, and mists of ignorance being removed, we may clearly see the wonders of thy law: prepare our hearts for the receiving of it, set an edge upon our affections, that we may hunger and thirst after this heavenly Manna, and be alwayes gathering, some an Omer, some an Ephah, every one some ; and that for his sake who is the Manna that came down from Heaven, the eternal Word with thee from the beginning, thy Christ, our Jesus, in whose holy Name we pray unto thee further as he himself hath taught us, saying : Our Father,

&c.

FINIS.

SERMON I.

Hosea. 14. 2.

Take with you words, and turne to the Lord, say unto him, take away all iniquitie, and receive us graciously: so will we render the calves of our lips;



His Text is able to make a *dumb* man eloquent, to set open the doore of utterance, to the most *illiterate* tongue. If there be any one among us that labours of *Moses* imperfection, (who confessed of himselfe, that he was *slow of Tongue*, and *impotent* for eloquence) let him read this Text, and it will teach him to *speak*: If there be any among us that have put on *Dauids* resolution, to keepe silence even from good words, let him read againe this Scripture only, and he shall finde a way to the passage of *speech*.

The Prophet here in this place takes on him the Office, and function of a *Schoole-Master*: having learned the Art of *speaking*, the heavenly art of *speech* himselfe, he labours to train up others to the knowledge of the same Art: and I shall

not think much to be his *scholler* at this time; and to presse these words a little further then the Prophet intended them. He gives them only as a rule of *direction* to the people, how to *pray* to God, but they may serve as a rule of *direction* to Ministers how to *speak* to the people: and indeed, if this go before the other will the better a great deale follow. That you may with speed *turne* to God, it becomes us to *turne* to you; we must *call* upon you, that you would please to call upon him; we must first open our monthes to you, that you would open yours before the *Throne of grace*.

And indeed I must needs confesse, that I have been too long silent from this Theame of *repentance*, considering what the times are. Our *dangers* are great, & our *carelesnes* is as great no man goes about to labour to meet God. I can hold no longer; and when I look upon this Scripture, methinkes I may take *Elihu's* speech into my mouth. *Behold I am full of matter, and the Spirit within me constraineth me: My belly is as new wine, which hath no vent, it is ready to burst like new bottles. I will now speake and keepe silence no longer.* Me thinkes I hear the Prophet behind me, calling upon me as *Moses* to *Aaron*, *Up, hast thee, get thee to the congregation, the plague is begun, and they are all asleepe, and there is no man that spreads his Armes, and no man that lifts up his voyce to God. Speake to them, and speake to the purpose, I, speake home, call upon them, to Take to themselves words, and to returne to the Lord, and say thus, and thus to him.*

And that I may doe it now to purpose, I will take the words in *pieces*; so they present to us these two particulars.

There is a *rule of excitement*.

And there is a *rule of direction*.

The forme of *excitement*; that is in these words, *Take to you words and turne to the Lord, and say to him.*

The form of *direction*, that is in the other words, *Take away all iniquitie, and receive us graciously.*

In the former of these parts, there are two things, observable; a *double excitement*; an excitement to duty of action, *Turne to the Lord*; an excitement to the duty of elocution, *Take to you words, and say to him.*

In the latter, there are these two parts also.

One direction is for *grace*, that is to be given from *above*; *Take away all our iniquities, and receive us graciously.*

The other direction is for returne of *thanks*, for the mercies of God from below, *So will we give the calves of our lips.*

I begin with the first; and that is, the rule or forme of excitement; and that is double, for two duties. And the first excitement is to a *dutie of action*, *Turne to the Lord*: it is not the first thing specified in the order of the words; but it is the first that I will take in; in the order of handling them; so, it will goe well if wee read it thus, *Turne to the Lord, and take with you words and say.* Thus,

The first thing is for *turning* to the Lord; the dutie to which they were exhorted in the former verse, yet the Prophet doth it here again. He saw their *backwardnes* was great, and therefore he pricks them *twise* forward. He knew it was a *dutie of importance*, that was to be done oft, and daily, *Et nunquam nimis dicitur, quod nunquam nimis discitur.* It can never be spoken too oft, that can never be learned too oft; it can never be pressed too much, that can never be learned and understood too much; as they were to do it *daily*, so he calls upon them *daily* in the former verse, and in this verse. This is so evident, that I need not stand further on it. I shall not need therefore to speake of it; nor yet of the occasion of these words, that is scene by the coherence of the Text.

The Prophet in the spirit of prophesie foresaw the great *miserie* that was ready to fall upon them, he foresaw the

great captivitie that God would bring on them, therefore now so long before, he calls upon them to prevent those miseries; yet there was opportunitie to avert the captivities: he speaks to them therefore, that they would bethinke themselves; that God might turne his purpose of the captivitie, that they would turne now the course of their sins, that they would *Turne from their evill wayes to the Lord.*

The only things I will observe here in the first Phrase, are these two.

The meaning of the Phrase.

And the Propositions that may be drawne from it.

For the meaning of the phrase: it's a phrase that we oft meet with; therefore it will be worth our looking to see what dutie that is here, to which the Prophet exhorts them; for to one of these two, it must needs be referred; either to prayer, or to repentance; and yet it is doubtfull to which of these.

For if wee say to prayer; it is to repentance as well as that; for repentance is a turning to God as well as prayer. And if we say he exhorts them to the dutie of repentance, it seems: otherwise for conversion is but halfe the worke of repentance. Repentance consists of two acts, there are two parts of it.

The first part of it is contrition, or humiliation, that is the penal, or passive part of repentance.

The second part only is conversion or reforming of our wayes, and that is the active part: it seemes therefore it is not meant of repentance, because that is but halfe.

Again if we say, he exhorts to conversion; that implies but halfe repentance: for conversion it implies a turning from sinne, before wee can turne to God. Therefore the best course will be to take in all these; humiliation as the first thing in repentance; and aversion from sinne, as that that alway accompanies true humiliation; and turning to God by prayer, and supplication; as that part of repentance, which is the last in all, but

but the first in intent : We may well take them in all, for the Scripture allowes us this libertie : the Scripture sets forth to us the whole worke of repentance in all the parts of it, by this one phrase of *turning to the Lord*, and there is no phrase used in Scripture to set out the worke of repentance often then this, *Turne to the Lord*. Therefore wee may take in both the duties, prayer, and repentance, and humiliation. So it is thus much in effect, *Turne to the Lord, humble your selves before God; lament your sinnes, renounce all those transgressions you have provoked him by; cast them from you, least they cast you from him, cut them off, least they cut you off; leaving your transgressions, you may come with comfort and boldnes, to the Throne of grace, you may call on him, and pray to him.* Both then are to be taken in; the dutie of prayer, and the dutie of repentance. And there is good reason for it.

They both agree to the scope of the place : for the words are either the excitement of a prophane heart, to the worke of devotion, or of a hard, impenitent heart to the work of contrition, and remorse : and the next words shew so much. *Assur*, and your owne arme cannot save you, he is the Father of the Fatherlesse; as if he had said, *Turne to the Lord, or pray that he would deliver you : for, Assur, and your owne arme cannot save you : and turne to the Lord by repentance, that he would pardon you, For in him the Fatherlesse finde mercie;* they agree with the scope of place.

And they agree with the coherence, *Take to your words*, words are as necessary to be taken to the duty of repentance, as to the dutie of prayer; necessary to both.

The penitent man, when he comes before God, he takes words, they are bitter, mournfull words, whereby he enlargeth and openeth his heart to God : and the devout man he takes words, they are words of zeale and fervour, moving, persuasive words, that God would be reconciled : both the penitent unloads himselfe this way, and the devout heart he enlargeth

enlarge *th* himselfe, both take words. : It agrees to the coherence.

Lastly, all of them agree to the *metaphor*, it is called *turning to God*: repentance is a turning, as well as prayer, and prayer as well as repentance; so that the difference be observed in the application of this word unto them both.

First, repentance is a *diametricall turning*, a turning from the greatest evill, to the greatest good, from *sinne* to God. Prayer is not a *diametricall turning*, but a *collaterall turning*, it is not from the greatest evill to the greatest good, but from a lesse good to a greater good; from the workes of our calling, from the exercise of lesser things, to an *holie dutie*.

Secondly, repentance is a *finall turning*, never to come back to *sinne* more; it is alwayes a purpose to goe forwards to God, and never to looke back to the point it is turned from. Prayer is not a *finall turning*, it is a *temporarie turning*; wee leave *secular* workes to have recourse to God; but when prayer is ended, God allows, and gives us leave to mannage the affaires of our *calling*, so it be in a decent fashion; it is not a *finall turning*; yet both are *turnings*.

Prayer is a turning, as *Damascene* defines it, *Elevatio cordis ad deum*, a lifting up of the heart to God: in that it is an *elevation* of the heart, a turning of the heart, wherein the devout soule flies above the thoughts and meditations of all *earthly* things, and goes out of it selfe for the *fruition* and enjoyment of the *comforts* of Gods spirit, that it may lay open its *wants* before God; it is a turning of the heart and of the *joyce*, and of every *outward* part of a man: in prayer, there the eye is turned, by looking up, the hands are turned by *spreading* before God, the knees are turned by *bowing* before his *foote-stoole*, and the heart is turned by going out of it selfe.

Prayer leaves the world, *Transcendit mundum*, as St. *Ambrose* speaks, it goes above the world, above the Clouds.

Cloudes, it rests not till it come to God; prayer is a turning.

But more particularly repentance is a turning.

A *Universall*.

A *Totall*.

A *Finall* turning or change that is wrought in the mind, in the *actions* of the bodie, in the whole man; Repentance workes a change in the whole man; not in the substance of flesh, as Ambrose speakes; not a corporall, visible change wrought in the substance of the soule or flesh, or in the quantity, or dimensions of it. Though repentance bring a change in that sometimes, when it brings the bodie to meagernes and pining: but the change is wrought in the qualities of the mind, and the actions of the bodie.

There is a perfect change.

First, it is a generall, universall turning In respect of the subject; it workes a perfect change in every part, a dark understanding before, is turned to light; a servile will is now turned to libertie; rebellious affections are turned now to obedience; a hard heart is turned to softnesse and meeknesse: and so in the bodie, the eye of wantonnesse is turned to an eye of chastitie; the uncircumcised eare is turned to an eare of obedience; the rough hands, as Esau's, are turned to the hands of Jacob; in every thing there is a change. This is the first thing.

Wherin a true Christian differs from a formal; a formal Christian is changed, and turned, but not universally in every part. He turnes from some sin that he begins to loath by infirmitie of nature; or because his purse will not hold out to maintaine it; or the shame of the world cries him downe, or for some sinister respects: but he keepes his darling bosome sinne, O, his beloved sinne he will not part with. He will heare in many things gladly, and reforme, as Herod; he will take a half turne with Agrippa; when Paul preached, saith he, almost, almost; he was wambling; he could finde in his heart to turne,

matic, but he was loath to leave his sinnet. But it is other-
wise with a true penitent; as he turnes in earnest, so he la-
bours to make the change discernable in all parts; he casts off
all the raggs of old Adam, he casts out all sinne, he leaves not
a horne or a hoofe behind. Repentance is such a grace, that it
scrapes off all *Leuitish* skales. It is a *laver* that washeth
away all the *Lepers* spots, it makes of an *Ethiopian*, an *Israe-*
lite; it works not only a palpable, but an *universall* change.
That is the first thing.

Secondly, as it is *universall* in respect of the subject; so it
is *total* in respect of the act. Repentance is such a turning as
goes to the contrary point: it is such a turning as keepes still
a direct opposition.

And herein a true convert differs from a *formall Christian*.
the *formall Christian* he turnes *side wayes*; when he begins
to have some detestation of sinne wrought in him, he seemes
to turne a little. As a man that hath his back upon the *North-*
point; if he turne his back to the south, he stands in direct op-
position to that point he looked to before; but if he turne his
face to the East, or West, he may looke to the North or South
at the same time; he turnes but *halfe*, but *side wayes*, if he
turne from the North to the East: So a *formall convert*, he
turnes, but he keepes a *leering eye* upon sinne: he lookes to
sinne, and to God at the same time; when he is in secret he
lookes to sinne: but when he is in company he lookes to
God: he lookes to *Babylon*, and *Jerusalem* at the same time,
he will have his backe, not upon the North, but East or West,
that he may looke both wayes. But a true Convert turnes
point blank from the point he was in before to the contrarie;
because there is no communion between grace and sin; there
is no standing betweene them both. *Neutrall*, hovering
hearts, like warme hearts, that partake of both tempers, such
hearts God abhors more then cold, prophane hearts: The
godly man will not doe so; he knowes that *grace* and *repenta-*
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tance stand in opposition, and contrarietie, and repugnancie with *sin*; he gets cleare to the other point. *Sinne* turns our backe upon God, repentance sets our face to God: *sinne* is a madnesse or distemper, the phrensie of the soule; repentance brings a man to his right minde, it brings him to himselfe: *Sinne* is an aberration from the marke (so some words in Scripture signifie) repentance on the contrarie, it takes the point of the heart, which is the arrow that we shoot up to Heaven in the sacrifice of Prayer and repentance, and it turns it just upon the marke againe; it sets it right, to aime onely at the glorie of God; that wee may glorifie God in the latter part of our life, as we have dishonoured him in the former: repentance is a directing to the right marke.

Lastly, *Sinne* is a deviation, a turning out of the path of obedience, and from the commandements: repentance (and so the word is here used) is a turning to the right way, a bringing of our feet to that path, that God hath chalked to us. Repentance, as it is a generall turning, in respect of the subject, so it is totall in respect of the act. That is the second thing.

Thirdly, as it is totall in respect of the act; so it is finall in respect of the time. True repentance leaves sinne: so as that it takes a long farewell, it takes its great, and last adieu of sinne, it saith with the Spouse in the Canticles, *I have put off my coat, how shall I put it on? I have washed my feet, how shall I now defile them?* I have found the smart of sin, I have put off the garment of the old man: the Serpents skin is now gone, I am made partaker of the fleece of the Lamb: there is another garment of the robe of Christs righteousness drawne over me; shall I take my old rags againe? shall I take that which I have put off? I have bathed my feet, my affections; *I have washed my hands in innocencie*; I have washed my heart in the laver of repentance, with that laver that begot repentance, the blood of

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Christ,

shall I defile my selfe any more in the wayes and workes of sinne? this is the language of repentance; it leaves sinne, to turne no more to it.

Here in a true convert differs from a *formall Christian*; he will turne for a time, when Gods hand presseth him; when he is driven to an exigent, and etremitie, he will leave his sinne, but as a man puts off his garments at night, when he goes to bed, to take them when he awakes. He leaves sinne in the night of affliction, and tribulation, but when the storm's over, he takes it againe to himselfe. Such Christ speakes of in the Gospell; they are compared to *dogs* and to *swine*, to *dogs* that returne to their vomit, and to *swine*, that returne to wallow in the *myre*, scuh as the Apostle saith, that having escaped the intanglements of the world, are defiled againe the second time. Such a one was *Lots Wife* that turned from *Sodome*, but looked back againe: such a one was *Demas*, that left the fellowship of the world, and imbraced the fellowship of the *Apostle*, but his resolution held not out, after, he left the fellowship of the *Apostle*, and betooke himselfe to communion with the *World*.

But on the other side, a true penitent doth not so, after he hath tasted once of the sweetnes of grace, after he hath gotten assurance of the pardon of sinne, it begets in him such a detestation and hatred, that though he fall into any of those finnes that cost him the *plowing up of his fallow ground*, and the breaking of his heart, he would not change the comfort of his estate, for the pleasures of all finnes, though they were not for a season, but for eternitie: repentance is a finall change; so we see the phrase cleared; repentance, and prayer is a turning.

The Prophet saith, *Turne to the Lord*, that is, turne your lips to him, offer the sacrifice of praise; and turne your hearts

hearts to him too, offer the sacrifice of a *contrite spirit* : so much for the meaning of the phrase.

I come to the second, that is, the Propositions that arise from this dutie of action. The propositions are two that arise clearly.

The first Proposition is this, that
In publique calamities that are threatned, or sent upon a Land, there is no hope of having the judgement or punishment removed, except there be a turning to God by prayer.

The Prophet saw the judgement, and their *miserie*, and he chalks out the meanes to prevent it.

The first meanes is this, the *turning* to the Lord, that is the summe of all; there is no hope of removing the punishment, except wee turne to God by prayer. That is the first, and that is the way th at the Scripture chalks out to us in diverse places after a diverse manner.

It shewes it us sometimes, by vertue of the precept God hath commanded us, *Call upon me in the day of trouble, and I will deliver thee* : when trouble is nigh at hand, when any affliction perplexeth thee, when thou groanest under any calamitie, loe God himselve shewes thee the way, and that is this, *Call upon me in the day of trouble*, that is, pray to me, turne to me by prayer : that which he calls there *Call upon me* is here *Turne to the Lord*; they are both phrases equivalent.

It is not only by precept, but it is set out by promise, the Scripture chalks out this by promise, take one for all 2 *Chron.* 7. That will suit with our occasion, and this Scripture. There God makes this promise, *If I shut heaven, that there be no raine, or if I command the locusts to devour the Land, or if I send the pestilence that it break forth: If yet they shall turne to me, and seeke my face, and pray to me, and forsake their evil wayes, I will heare from Heaven, and pardon their sins, and heale their Land.* There could not be a more gracious promise

nor a more ample promise, it is not only in generall, if that my judgements shall break forth on them: for then, it may be, they would have wanted understanding to have applied it in particular judgements: therefore God instances in such, and such judgements; they may stand for all; in time of famine, and drought, if there be no raine; and if because there be no raine, there is no plentie; if they be not only in famine, but pestilence, he sets the meanes, whereby he will be induced to withdraw these judgements, *If they seeke my face and turne to me, and call upon my name, and forsake their evill wayes.* There are all the particulars of dutie. Then there are all the particulars of deliverance, *I will heare from Heaven, and pardon their sinnes, and heale their Land: that is, I will remove the judgements, and not only so; but take them to grace and favour, so, it is chalked out by promise as well as by precept.*

Nay, not only by promise, but it is chalked out, by Testimonie and experience: take Davids experience for all, for *David was one that shewed more experience of the knowledge of Gods wayes then any other.*

First, there is the experience of his owne person, 2 Sam. 22. *When I was in distresse, I called upon the Lord, I cried to God, and he heard me out of his holy Temple, and my crie entred into his eares. See, David in distresse called upon the Lord, and he heard him.*

If we will not believe his experience for himselfe, let us see it for others. That he sets down in diverse psalmes in generall words, that *The righteous crye and the Lord beares them, and delivers them from all their troubles.* The order is this, when the righteous are in trouble, they crye to the Lord, and he beares them, and his hearing is his answer, and his answer is deliverance out of trouble.

See yet, if the generall will not serve; if Davids experience will not serve, see it in particular Saints, Psal. 34. *This*

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poore man cryed to the Lord. It is worth observing, that David breakes out into such an abruption of phrase; he named none before, if he had spoken before of one of exceeding pietie, and predicated this of him, *This poore man*, we might say as the Eunuch to *Philp*, *Doth the Prophet speake this of himselfe, or of some other man?* but it is a phrase ordinarie in the Psalmes, therefore take notice of it; it is in another Psalm, *Her foundations are upon the holic hill*; a man would wonder who he speakes of; but he knew wee must needs understand it of the Church: therefore as in an holy rapture, and speaking of Gods government of it, he saith *Her foundations*, ye know whom I speake of. So in another Psalm, *the Lord heare thee in the day of trouble*; one would have thought he had spoken of some body before, *the Lord hear thee, thee afflicted poor soule, whosoever*, *In the day of trouble, the Lord heare thee*: so, *This poore man*. I know some interpret it in reference to *Christ*, therefore they make it a prophesie of Gods hearing of Christs prayer upon the crosse, and in the garden; some of the antients interpret it so: but yet it runs more directly concerning *righteous men*, according to the phrase of Scripture, *This poore man*; that is, any *poore man*, any *righteous man*: it is as much, as *The righteous crie, and the Lord hears them*: *This poore man cried, and the Lord heard him*; that is, *whosoever is in distresse, and perplexitie, if he seeke to God, God will heare him, and deliver him.* Wee see it by experience.

And we may see it by example too. The examples are many in Scripture, I will instance only in three; that this hath alway been the course that the *Saints* of God, nay, that *even wicked men* have tooke in the time of calamitie, and *distresse* to flie to the Throne of grace, and to turne to God by prayer. *Moses*, when God sayd he had a purpose to destroy the congregation of *Israel*, and con-

sume them in a moment, presently he betakes himselfe to his knees, and he speakes to God, *O Lord this people have committed a great sinne : it was the course that David tooke too, when he saw the Angel of the Lord with his sword drawn over Jerusalem, readie to destroy it, It is I that have sinned; it was the course that Hezekiah tooke, when he had a Message of death brought to him, He turned to the wall, saith the Text, and said to God, O Lord remember how I have walked before thee with a perfect heart : he turned to the Wall, that is, he sequestred himself from earthly occasions that he might Turne to the Lord, with more libertie of Spirit, and largenesse of heart. It was the course that Manasses tooke, that filled Jerusalem with blood, when he was in chaines, and captivitie, and affliction, he turned to the Lord, and called upon him, and humbled himselfe greatly : it was the course that the Prodigall tooke in the new Testament, when he had not bread to eate, he saith, I will goe to my Father, that is, I will turne to my Father, and say, Father I have sinned against heaven, and before thee : we see it confirmed by example, there cannot be more said.*

To confirme it by reason : for this is the most *ease*, and the most *equall*, and the most *successfull*, and most possible course of diverting any ill wee are in, or in danger of. It is the most *equall* and *reasonable* course, because God is the person that is *provoked* by us : he is the *Judge* that sends the punishment, it is his *Law* that is *broken*, his *name* that is dishonoured : to whom should wee goe but to him that wee have provoked by our sinnes?

It is not possible, that the turning away of judgement should be by any other way, *Vaine is the helpe of man* : it is not in the *Arme of flesh*, to save any one from that judgement that God sends. There is no care, no
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providence, no foresight of man can divert judgement: we must have recourse to God.

And it is the most *successfull* way of all other; no man can instance in any example of any soule that ever *turned* to God by prayer, in the time of distresse, but if God saw it needfull in his wisdom to turne away plague or famine, he turned it away. Prayer is the most *readie*, and the most *equall* way.

And Prayer is the most *easy* way: can any man desire to have a blessing upon easier tearmes, then to *aske* and *have*? to turn to God, and to have him *turne* to us? to turn to God, & have his judgements turned from us? that is the first Proposition; there is no hope of turning away calamities over us, but by turning to God by Prayer.

Secondly, there is no hope of diverting judgements, but by *turning* to God by *repentance*; that is the second, *Turne* to God by prayer, and *turne* to God by *repentance*, or else prayer will not serve without *repentance*, If I regard iniquitie in my heart, the Lord wil not heare my prayer. The prayer of sinners is oft times accepted, but it is of *penitent* sinners; but the prayer of sinne never: the hands of the *blasphemer*, and the eyes of the *Adulterer*, that looke to Heaven, God lookes with indignation upon such hands, and eyes, and hearts; we must *purge* our hearts from wickednesse, if we will *turne* to God.

Thesetwo cannot stand together, God and sinne, as on the other side, *pardon* and *impenitencie* cannot stand together, because *pardon* belongs to *repentance*: so *sinne* and *repentance* cannot stand together, the one takes away the other: sinne removes *repentance*, and *repentance* removes sinne; sinne makes a *seperation* betweene God and us, *repentance* knits us againe, the one *destroys* the other; sinne makes God turne from the purpose of *mercie*; Your *sinnes* have withheld good things from you.

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this I did to you, and would have done more, but for your *transgressions*: sin makes God turn from the purpose of mercie; on the other side, *repentance* makes God turn from the purpose of judgement.

Lastly, *Sinne* never meets with pardon, that is, *impenitencie*; though *sinne* meet with pardon, *impenitencie* doth not: it sets a man further from God then *sinne*, when its first committed. It is worse to goe on in *sinne*, then to commit it: But *repentance* alway hath pardon.

First, *repentance* never misseth of *forgivenesse*; if we *turne to God*, he is alway readie to *turne to us*. See in that place of the Psalme. *The Lord is nigh to all that call upon him, to those that are of a broken heart, and he saves them that be of a contrite Spirt.* Yet plainer in *2 Chron. 3.* *If ye will turne to the Lord, the Lord will not turne his face from you: yet againe, Amos 5. Hate the evill, and seeke the good, it may be the Lord will be gracious to the remnant of Joseph, that is, peradventure he will.*

Some may say, here is some hope, some comfort, but here is no assurance: there is no assurance in this place *The Lord is nigh*; he may be *nigh*, he is *nigh to all*, he may be *nigh to me*, but yet it may be he will not *turne to me in mercie*: it may be he may be too neare me, as when he sends judgements, what comfort have I by that promise, *the Lord is nigh*? I have lesse comfort by that, *It may be he will turne.* Is salvation promised with *it may be*? *It may be God will be gracious*? There is but little comfort in that, *Turne from your evill wayes, and God will not turne away his face.* He hath turned away his face alreadie, I would have him *turne againe*; he will not *turne from me*, but will he *turne againe*? I, but if those places will not doe it, we will finde those places that shall doe it to purpose, for though in the Psalme he
saith

saith the Lord is high, yet in *Ish. 59.* Let the wicked man forsake his way, and the unrighteous man his evill thoughts, well, and then forward, For he is ready to forgive, and will abundantly pardon. He will not only come nigh us, but forgive us, he will not only pardon us, but abundantly pardon. There is not only a little turning towards us, but a turning to us, and a turning in mercie, and in much mercie.

And againe, where it is said, God will not turne his face from them, and in *Jerem. 18.* it is said more plainly, he will not only, not turne from them, but he will directly to them. If I pronounce judgement against a Nation, if they turne from their evill wayes, and turne to me, I will repent of the evill I thought to bring upon them: God condescends not only to returne, but in our language he condescends; he calls upon us to repent, and he promisseth to repent: it is impossible he should repent properly, because he cannot change, but his repenting is answerable to ours; if wee returne from the evill of sinne, he will turne from the evill of punishment, if we repent of our actions, he will repent of his purpose, if they turn to me, I will returne to them; there is more then not to turne from them.

Lastly, where it is said in *Amos,* It may be the Lord will be mercifull: in *Ezek. 18.* it is a certainty, God will certainly be mercifull; If the wicked man forsake his wicked wayes, he shall surely live, and not dye. I will spare his life, he shall live and not dye: so you see plainly, God hath promised to turne, and to turne abundantly, and in mercie to the penitent heart that turnes to him. Thereupon those Phrases are so oft in Scripture, *Zeck. 1. Mall. 3.* Turne to me, and I will turne to you: God conditions, I will come as faire to meet you, as you shall to meet me, I will take as much paines to save you, as you shall

shall to save your selves, nay I will prevent you, I will *turne* to you first, and make you *returne* to me, *turne* to me that I may save you; God capitulates, as if it were an arbitration; how long will ye stand upon termes? I will condescend, let us meete one another halfe way, *Turne to me*: it is not for my good that I expect it, but for yours; *turne* to me, and I will *turne* to you.

And for your better encouragement, you see plainly that *repentance* alwayes meets with *pardon* of sinne, and *reversion* of judgements: the impenitent never meets with *pardon*, when a man continues in sinne: in Ezek. 18. *The righteous man if he forsake his righteousness*, and betake himselfe to a course of sinne; as a wicked man when he *converts*, he shall *live*, and not dye: so a righteous man when he *turnes* to sinne, he shall dye and not live; and *The Lord will breake the bairie scalp off him that goes on in sin*; that is, the Lord will pour judgements, heavie judgements, that shall fetch off *bairie* and *head*, and all; he will strike him in his *vitals*: the Lord will breake the *scalpe* of him, not that *commits*, but that *goes on* in sinne, that is, of *impenitent* men: it is impenitencie that brings judgements upon men, or Kingdomes; for a man to thinke that he may *continue* in sinne, and yet God will *turne* away his judgements, it is *presumption*: that is to *make God a Liar*; it is to make God a *breaker* of his owne *truth*, and *rule*. Wee read that God *turned*, and had mercie, but they still *turned* to him. For, that of *Ahab*, we reade that God sayd concerning *Ahab*, that he would not bring *the evill in Ahabs dayes*, as he had threatened: but the Text saith, that *Ahab humbled himselfe*. There is hope, it may be, saith *Amos*, and *Ahab* found it was so, he humbled himselfe, and God *turned* from his judgement.

Wee reade the same of *Niniveh*, when God denounced judgement against it, yet *Forty dayes and Niniveh shall be destroyed*, yet after, God gave them a longer time, forty dayes, and forty dayes, and forty yeares, even after his owne word was gone out : but withall, we reade that *Niniveh* turned from their sinnes, and repented in sack-cloth and Ashes : so we reade of *Israel*, *Judg. 10.* after God had denounced judgement, it is said there, *That God was grieved at the heart, because of their oppression*; he began to repent, as when a man repents, there is griefe of heart joyned with repentance : so God, *He was grieved at the heart, because of Israel* : but we reade that *they put away their strange gods, and confessed of themselves that they had done wickedly.*

There is an instance, *2 Chron. 12.* of *Rehoboam*, God saith concerning him, and the *Princes of Judah*, that he would not bring those judgements, that he threatned against them, and that he would deliver them, and give them *successe*; but wee reade withall, that they confessed their sinnes before God, and said, *The Lord is rightecus*; still where there is removing of judgement, there is leaving of sinne, and there is humiliation, and repentance. Therefore we cannot gather, that because God is mercifull to the penitent, he will to the impenitent; it is presumption.

Secondly, it is a vaine thing, as well as a presumptuous, to thinke that God will cease correcting, if we do not cease committing, to think that God should change, that is not capable of change, that he should change his purpose of judgement, that is immutable, and we not change our purpose of sinne, and going on in sinne, that are made of change. Tell me if it stand not with reason that *man* should change, that is made changeable, rather then wee should hope, that God should change, that

that is not capable of change? but then he is said to change, when he changeth us, and makes us better; when men are under affliction, and he sends them prosperitie, when men are under the weight of sinne before, and he sends them salvation; when he workes this change, God is said to change: therefore the change must be on our part.

The consideration of this makes me thinke, that this *poysoned arrow*, that destroyes by night, and kils by day, this arrow of the *pestilence*, that runs through our *streets*, and *Cities*, and *Townes*, that takes so great a flight from the *mother Cities*, to the *Daughter Cities*, that flies in a *moment*, not only a few miles, but many, and picks out this *Citie*, and that *Towne*, and that *Countrie*, and this *street* in a *Citie*, and this *house* in a *street*. It makes me thinke that that *sword* will be made more sharpe before God put it up, and that *arrow* head will be poysoned more before God call it back: why? because there is no thought of *repenting*: so farre are we from *turning*, that wee have not yet learned to play the *Hypocrites*; wee are not come so farre as the *Pharisees*; we are not come so farre as to disfigure our faces. There is no man almost *turnes* his countenance, that *turnes* his eye to the ground. We are *smitten*, but we are not *sensible*, Gods hand *presseth* us, but we are not *humbled*: the *Fan* is sent out, but we are not *winnowed*: wee are a corrupt floore, and a corrupt generation that goe on still. We are out of the way, we, and our *Princes*, and *Nobles*, and as our *fathers* before us: so we have done *evill*, as *Daniel* saith, still we are a *rebellious people*.

I may aske *Chrisostomes* question, that he asked the people of *Antioch*; who is there among us all that his heart *smites* him? who is there among us all that once *grieves* for sinne? that once *smites* on his *Thigh*,
that

that makes his hand smite upon his breast, to recal himselfe to turne to the Lord? Nay, wee may say, as the Prophet of the people of *Israell*, *Jer. 3. I called, but they would not turne*, and in *Jer. 8. I bearkned and heard*, to see if there were any that would leave their wicked wayes; but *behold there was no man*, they all went on in the imaginations of their owne hearts, and *none said, what have I done?* Or as the house of *Judah*. *Jerem. 18. I called to them for the forsaking of their sinnes*, but they gave me this answer, *Nay, but as for us, we will walke in the devises of our hearts, and doe that which is delightfull in our owne eyes*, and according to the imaginations of our owne Spirits. It is the answer that wee returne generally to God, though we say it not with our lips, we resolve to walke according to the devises of our owne hearts: and what are those? the devises of pride and vanitie, of fraud and iniquitie, and of lying, and reviling one another: and these are the devices of our owne hearts, not the devises of Gods Spirit, and of his law; and these are the answers that we returne, *Nay, but we will walke according to the devises of our owne hearts.*

I cannot tell into what principle I shall resolve, what should be the cause of so much impenitencie and hardness. Were it so that God had set us *hard conditions*, I should cease to wonder, but the conditions are easie, it is but *Turn to me*. Were it that we were not sensible of these things, and heard not these doctrines in our eares, I should not wonder: but we beare them, and harden our heart. It can be nothing but the Spirit of *securitie*, and *drowsinesse*, that *Isaiab* speakes of, that *possesseth us*, *The Spirit of slumber is on them*, and they have closed the eyes of their understanding. Wee sleepe, and promise our selves good dayes, when God pronounceth *evill*. It were well if it were no more but a Spirit of *slumber*, there might be

hope that we should awake, but it is as a Spirit of derision, of scorne, like Job's horse, that laughs at destruction, we laugh when our feare cometh: and as his horse is described there; so men goe on in sin, they rush into the battell, though they be to encounter with God, as if they were able to meet with judgements.

I have oft wondred, that upon all those inducements to seeke heaven, and salvation, that men should neglect it so much, and I see the reason is, because men love life temporall, better then eternall: earth is heaven, this world is better then the other, yet that is some reason, because this life hath somewhat sensible, and we are lead by sense; it must be a heart of faith that lookes after the other life, sensible men will looke to this life.

But this I wonder at, that men should not only love temporall life better then eternall, but that men should love sinne better then life. There is nothing that a man hath in this world better then life, he will part with skin for skin, arme after arme, thousands after thousands, with eye, and skin, and arme, and all to save his life; shall we be willing to part with those, and not with sinne after sinne? were it once said, and all that a man had committed, would he give for his life, it were something, if we would part with sinne after sinne; no, but wee love sinne beter then life, and that is the reason, though wee be in danger, we goe on in sinne. Remember the voyce of him that calleth, God could not propound to you a more gracious way, turne by prayer and repentance. There are many bonds that will put us upon it.

The bond of nature cals upon us: all creatures turne to God, the insensible creatures; the Ravens, and Lyons, they turne to God, and seeke their meat of him; shall we be more insensible then they?

There is not only the bond of *nature*, but of *obedience*; God calls upon us to *turne*, we owe so much obedience to his *command*: we owe it in *dutie*, it is a *dutie*, God will make us come in by the lure of judgement whether we will, or no.

The bond of *thankefulnesse* calls upon us : *whatsoever* we have is from God; the *blessings of this life*, and the *hopes of a better*, our *health*, and *strength*, and *means*, and *countenance*, our *wits* and *comforts*, the hope of *salvation*, and the hope of the *pardon of sinne*, all is from God : by the bond of *thankefulnesse*, let us turne to him that gives us *all*, that is the *fountaine of all blessings*, we have none but from him.

Further, there is the bond of *necessitie*, that if we *turne not to God*, we can *turne no where*; if he take away his *countenance*, we are consumed into our first dust : and it were well if wee were resolved into that, but wee are *turned into Hel*, when God takes away the light of his *countenance*; *Hell is where God is not*; O! whether shall I *turne saith Bernard*, that I may turne to the Lord, whether shall I *goe but to thee*? say the Disciples, *Thou hast the words of eternall life : whom have I in heaven but thee, or what in earth in comparison of thee*? whether shall we *flie from God*? if we cannot flie from him, there is a bond of *necessitie* that we *returne to him*. If there were no *love necessitie* should constraine us to *turne to God*.

Againe, there is the bond of *congruitie* : God *turnes to us*, and he *turnes first*; and he *turnes moing*, and *beseeching*, and *intreating*, that we would *returne to him*, and *love our selves* : if wee will not *love God*, yet let us *love our selves*, and conform to Gods gracious affection, that *supreme Majestie*, that is pleased to descend from that high *Throne*, to *turne to sinfull man*, and to call upon *him*; and he *turnes to us now when he speakes to*

us,

us, and he turnes to us ever in *granting* our *Prayers*, and in *exercising* his *long-suffering* daily; that bond of congruities, should make us *turne*. Yet that is not all.

There is the bond of *experience* in our selves, that when we have *turned* to him heretofore, he hath *turned* to us in *mercie*; when we have been in *trouble*, wee have *prayed*, and he hath *heard* us, wee have *confessed* our *sinns*, and he hath given us *pardon*, things have *succeded* well.

Nay, there is the bond of *example*, see it in many *holie*, and *wicked* men, there was never any that returned, to God, *Rehoboam*, *Manasse*, who not? the *Prodigall*, the *Publican* when he *returned*; no sooner he thought of *turning* to God, but God *turned* to him. We have that bond of *incouragement* to move us.

There is the bond also of *hope*; hope is grounded on the *promise* of God; he hath *promised* to *turne* if we *turne*.

Lastly, there is the bond of *fear* to *prevaile*, if *love* will not, *fear* may *prevaile*: let that bond move us; that is a great obligation; we are in *danger*, if wee *turne* not, he hath *Whet* his *sword*, and *bent* his *bow*, he hath *prepared* the *instruments* of *death*: he still *hovers* to see if we will *returne*, and he *forbeares*; and though we have been *desperate* in *committing* *sinne*, let us not be *desperate* in *impenitencie*; and though wee have been *unhappie* in *sinning*, let us be *happie* in *returning*.

For *simply* speaking, *sinne* is not so *damnable*, as *going on* in *sinne*, it is not so *farall* and *mortall* to *sinne*, as to *continue* and *goe on* in *sinne*. As it is with *health* and *physicke*, a man were better want *health*, then want *physicke*, if a man want *health*, there is *hope* of *recoverie* if he have

have *phisick*; but if he want *phisick*, there is no hope of *recoverie*. So, *repentance* is the *phisick*, *sinne* is the disease, it is not so much danger to *sinne*, as to be impenitent: *repentance* that is the *phisick*; if a man sin, there is a way to pardon, but if he be impenitent, there is no pardon; *impenitencie* excludes *pardon*. Therefore feare should make us turne to God.

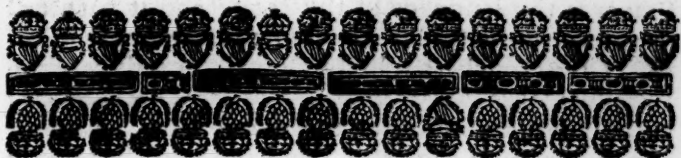
Impenitencie is that only *sinne*, that is *dammable*, and *mortal*; *impenitency* is that that shuts the pits mouth: *impenitency* is that that settles us on our lees, that hardens our hearts, and makes God absent himselve for ever, it makes judgements *irrevokeable*; *impenitencie* seales up the den of the Lyons, it rols the stone to the doore, of the Sepulcher, it leaves no possibilitie of *forgivenesse*; it makes sinne *infinite*, and *uncureable*. Therefore let us not drowne ourselves in that estate, that will shut us out from all hope, not only of having judgement diverted, but of having *sinne* pardoned. O! it is a theame that we should alway thinke of, and never end speaking of: it is the summe of the *Law*, and of the *Gospel*; the effect of Gods grace, & of his punishments, it is that that God expects at all times, from the best men, from the most wicked men.

Therefore to shut up all with that excellent speech of Zephanie, Zeph. 1. Gather your selves together, O Nation not desired. It suits well with us thus far, gather your selves together, O Nation not desired. We are a Nation not desired, as the case stands: What then? Forsake your evill wayes, leave your sins, turn from your iniquities, and seeke Gods face, it may be you shall be hid in the day of the Lords anger.

There is another, It may be, like that of Amos, it may be you shall be hid, it is true now, it is but it may be. It may be the day is past, the day of returning. Time was when there was more then *probabilitie*; it is to be feared now God is gone too farre, he hath wrestled so long,

that he will not be now intreated; yet for all that, yet it may be, peradventure God will turne; we know not, he is rich in mercie, let us not be wanting to our selves; if that succeed not that he returne from this plague, yet he will turne from his wrath, to those that feare him.

Let it be done with one consent, all the people as one man, with one mind, and voyce, turne from sinne, if there be any prophane, let him turne from blaspheming Gods name, if there be any Drunkards of Ephraim, let them turne from their revelling; and not only Drunkards, but Sippers, that tipples, and wast their time and credit, and dream over the pot; those are worse then Drunkards, for they doe but wast that estate they have before men, but the other wast that precious time, that they should get salvation in, their hearts are after wine: if there be any that neigh after their neighbours wives, any adulterous seed, any that have hands of blood and oppression, those that grind the faces of the poor, those that have fingers of covetousnesse; men that have fraudulent hands, that practise the mysteries of their Trade, let them turne from their evill wayes, Gather your selves together, O Nation not destroyed; forsake your sinnes, and come to the Lord, It may be you shall be hid in the day of the Lords anger. That is the summe of this exhortation to this first dutie that the Prophet gives in these words; Turne to the Lord, and in turning, Take to you words.



SERMON II.

Hosea. 14. 2.

*Take to you words, and turne to the Lord, say
unto him, take away all iniquitie, &c.*



THERE is no commendable *vertue*, but it is beset with *extreames* on both hands, one on the *right* hand, and another on the *left*. For *morall* vertues it is evident; and for *naturall* habits, whether they be *outward*, or *inward*, we may instance but in one for all; that is, The gift of *speech*, it hath extreames that hedge it in both wayes: There is one extreame in the *defect*, that is, *silence*; and of that it is that the Prophet accuseth the Shepherds of *Israel* that they did betray the salvation of the people by their *silence*, they were as *dumb Dogs* that could not bark. And the other extreame is, in *excesse*, and that is called *much speaking*, and of that *Solomon* tells us in the *Proverbs*, in *multiloquio*, &c. In the multitude of words there never wants *sin*: It is so in *naturall* language, and in *civil* kinde of *speech*; and it is so also in the *spirituall* language

language, and in the conference we have with God. Prayer is the language of the *heart*, and it hath extreames on *both* hands: For the extreame that is in *ex-
cesse*, Christ toucheth it in the Gospell, he tells us of the Pharisees, that *thought they should be heard for their long prayers, and much babling*; that is one fault. And for the extremity in the *defect*, we have it in *Job 21. and Job 32.* where he complains of *prophane* persons, those that God was not in their *thoughts*, and so not in their *tongue*, to speak of him with reverence, *Who is the Almighty that we should serve him? or what helpe is there in the Lord that we should pray to him?* The Children of *Israel* were guilty of both these extreames, and that kept them that they could not hit the *mediocrity*, to observe a good *decorum* in prayer to God: For the *multitude* of their *words*, the Prophet *Malachy* sets it down, *Chap. 3.* they were come to that height, they durst reason with God: *Yee have robbed me, saith God: They reply, Wherein have we robbed thee? Yee have spoken stoutly, saith God: They reply, Wherein?* They had words whereby to *dishonour* God, and none to *please*, or to *pacifie* him. And for the *defect* of speech in the grace of prayer, the Prophet *Isaiah* tells us, *Chap. 64.* that *hee looked about and found none*, that did apply themselves to *call upon God, or to lay hold of him.*

It is not usuall for a man to be guilty of *both* extreames in the same kinde of sin; because that *extreames* are contrary one to another; yet they had a double guilt upon themselves, they were *full of words* in *worldly* matters, but altogether *silent* and *dumbe* towards *salvation*. To speak against God, so they abounded with *words*, and yet to speak *to him* to *pacifie him*, so they wanted them. Therefore it is this infirmity the Prophet *Hosea* here labours to cure in this people. He observed

observed their defect, he saw how they turned aside; but they would not lay hold on the meanes of *pacification*; therefore now he directs them to see the right way, whence they should take their beginning to work *attonement*, and *reconciliation* with God. He speakes *Ephata*, he puts his finger (as it were) to their mouths to open them; to unbowell their hearts with the *acknowledgement* of their *sins*, with the inlarging of their petitions to God; and thus he counsellis them, *Take with you words, and turne to the Lord, and say*, thus and thus.

You may remember how I divided the words, they containetwothings:

The forme of an *excitement*:

And a forme of *direction*.

The forme of *excitement* in the first part, that is to two duties.

One to the duty of action, *Turne to the Lord*.

Another to the duty of elocution, *Take to you words*, and speak to him.

Of the former I spake in the Forenoone, reading the words so, *Turne to the Lord*, and in turning, *take to you words*: And there I shewed you what was the *occasion* of this exhortation; what was the *reason* he preseth the exhortation twice upon them, of *turning* to the Lord, what are the *duties* he aimes at: To stirr them up to the work of *prayer*, that is one kinde of *turning*; to stirr them up to the work of *repentance*, that is another kinde of *turning* to the Lord: An *universall* turning in respect of the *subject*, a *totall* turning in respect of the *act*; a *finall* turning in respect of the *time*, never to look on sin againe. What the *propositions* were that arose hence, That there is no *diversion* of judgements without *turning* to God by *prayer*, and *turning* to God by

by *repentance*; there is no true *repentance* without casting away *sin*. This is the summ of that I delivered in the forenoone.

Now I goe on, that is, to the *second excitement*, to which here the Prophet would provoke and stirr them, and that is, to the duty of *elocution*: In the former he shewed them the way, what course they must take to God, *Turne to him*: In this he shewes them the way, what course they must take for *repentance*, *Take words* to themselves.

Take to you words.

There is no difficulty in the *meaning* of the phrase, there can be nothing more familer to us then that phrase, which intreats of *speech*, and taking of *words*, which is onely proper to *man*: Yet I finde that Interpreters make a little difference in the exposition of them.

For some will have this to be the meaning that the Prophet here excites them to a duty of *obedience*, *Take to you words*: Here me now when I speake to you in these words: That is the exposition of *Mercer* and *Zanche*, listen to *my words* when I exhort you to *repent* and turne to the Lord; that is the meaning of that phrase: But others better, that the Prophet excites them here to a duty of *expression* of their *repentance*, that that would kindle in them the flame of all good *desires*, by getting a wholesome *forme of speech* to come before God: So the meaning is, *Take to you words*; *humble* your selves before God, flye to him by *prayer*, seeke *reconciliation* at his hands; but take heed that you come not *unprepared*, *unprovided*; *fit* your selves well before, and *study* how to speak to him, *Take words*, and then goe to him, and *turne*: This I take to be the more pro-

per exposition, more genuine: For if we insist in the other, the phrase of speech will not beare it, it offers violence to the Text; it is not onely diverse, but repugnant; for if that were the meaning, *Take to you words*, that is, heare my words; the Prophet would not have exhorted them to have gotten lips, but eares, not words, but attention: He doth not here exhort them so much to listen to him, as to open their owne mouthes to God. Therefore of necessity we must take it as the words lye, for the procurement of the language of prayer and repentance, which will be most fit for the expression of their repentance to God: So taking this thus, there are these two things to be considered in this part.

One is the getting of words.

Another is for the uttering and expressing of them.

The first, in those words, *Take to you words*.

The second, in the other, *And say to God*.

And I shall onely speak of the former at this time; that is, of the words they should take to themselves.

Take to you words.

It hath respect to the former duty I spake of in both the acceptions, *Turne to the Lord*, turne by prayer, turne by repentance, both wayes it looks: When you pray to God, then get words, when you repent of your sinnes, then get words: It is the observation both of *Cyrril*, and *Chrysostome*, he stirres them up that they should bring with them, *Non aurum, non argentum, non oblationes, sed preces*; he calls to them not to bring their Gold, or Silver to Gods Treasury, not to bring their Sheep, or Oxen to his Altar; God was weary of those Sacrifices, he looked for repentance, it was onely to bring words of prayer in humbling themselves and seeking mercy, and words of repentance in acknowledging their sins; this

this was the scope the Prophet aymed at : So, I will consider in it two things.

The *motives* that induced the Prophet to make this exhortation, he calls upon them for *words*, get you *words*.

And the *scope* he propounded to himselfe in it, what is the *duty* he would excite them to.

First, the *motive* that induced the Prophet to make this exhortation here, for we have not the *parallell* to it in Scripture, *Take to you words* : It should seem they were brought to a very low ebb for *piety*, that they knew not the first *elements* and *principles*; that they could not goe so farr as wicked *Israel* that would *flatter God with their mouth* : that they were so farr from true *contrition*, that they could not so much as bring *words of confession* to acknowledge their sins, though it were but from the teeth outward.

We know they were a people of another temper, the Psalmist describes them, they were a people given too much to words, the Israelites : In *Psal. 10. Their mouth is full of cursing and bitterness, mischeife and vanity is under their tongue. Psal. 59. the Psalmist saith, they used to belch out their words against God, Swords were in their mouthes* ; that is, they had all kinde of words but those that they should have, *words of cruelty, Swords were in their tongues* ; *words of deceit, the poyson of Aspes was under their lips* ; *words of mischeife, words of rebellion against God, and yet for words of devotion, and words of repentance, there their hearts were barren.* It was their *backwardnesse* to this duty the Prophet observed, and that made him frame this *exhortation* ; they were *backward* to the worke of *repentance*, they hardly knew what it meant ; some generall hints they had, that God was *displeased*, and was to be pacified, but they

they had forsaken the Fountaine of living water: They knew how to bring words to *Ashtaroth*, but not to come with words of *repentance* to the true God. There were many impediments that kept them from using words in prayer.

Partly, they were afraid by reason of their *sins*.

Partly, they were *ignorant*, they knew not how to endite their *prayers*, to frame their *bill*, when they should prefer their *suits* to God.

Partly, their *hearts* were hardened, they were not touched within; *out of the abundance of the heart the mouth speaketh*. Where there is not *repentance* within, there are no words *without*: The Prophet observed all these *defects*, their backwardness to this duty, that made him frame this exhortation, *Take to you words*.

That this was their case, *before*, and *after*, and *then*, we may see it out of diverse places of Scripture. *Before* the time of this Prophet, see it in *Job*, see it in *David*: *After* the time of this Prophet we may see it in *Jeremiah*, Chap. 8. *I hearkened and heard, but there was none that turned to the Lord*: He tooke a Candle to looke about him, and could not finde a man that knew how to pray to God: That it was so in the time of this Prophet, see it in *Isaiah*, Chap. 64. he lived in the same time with *Hosea*, *There is none that calls upon God, there is none that layes hold on him by prayer*: The Prophet observed this well, that *here* was their error and defect; hee might have sayd of them, as *Job* saith concerning his Freinds, *I waited and expected if they would speake to God, but I found they were all silent*: The Prophet had long expected to see, if after all those *excitements* they would yet *turne*, if they would yet *learne* to make but one forme of prayer, to *humble* themselves but in the eyes of *men*; but afterward finding that yet they

would not *returne of themselves*, he could hold no longer, but provokes them to the practice of the *duty* of *repentance*, that they might now shew the language of *repentance* and *prayer*, *Take to you words*: It is as much as if he had sayd, How long will ye *absent* your selves? Are ye not yet *sensible*? Neyther the *judgements* that are *inflicted*, nor the *evils* *threatned*, will not they yet move you? If yet they cannot *stirr* you up in your *minds* to seek God, because he is *gracious*, yet look to your *selves*, seek to him for your *selves*, because you are *miserable*: If you cannot come to him of your selves, come to me, I will *learne* you; if it be *fear* that keeps you back, I will *embolden* and *encourage* you; though your *sins* be many, God is *gracious*; though they be great, God is *mercifull*; if *ignorance* keep you back, come, *hearken* to me, I will *teach* you the *fear* of the Lord: Little Children, I will *teach* you to *pray*, and set you a forme of *confession*; though you cannot bring *repentance* in *perfection*, bring it in the *principles*; though the name of *teares* be yet unpleasant to you, yet the name of *words* is acceptable; what more easie then this? I call not now for the *plowing up* of your *fallow ground*, and the *rending* of your *hearts*, though God *expect* that, that you may come to that in *time*: All that I now require is, that you *take words*, and *speak* to the Lord in this forme, *Take to you words*.

So now in this part we may see there are two things commendable in this carriage of the Prophet.

The first thing that is commendable is this, that hee *watcheth* over them in their *deficiencies*; he hath an eye upon them, he *studied* where their *imperfections* lay, that he might apply himselfe to *cure* them, that hee might lay on the *salves*: A *Physitian* who knowes not the cause, and the nature of the *disease*, cannot apply a *remedy*.

remedy. The Prophet searcheth, and diggs for hardnesse of heart in *Israel*, and having found it, he applies the remedy; he watcheth over them in their ignorance and back-slyding. See *Jeremiah*, he tooke a Candle to see if there were a man; I bearkned and heard, saith he. It was the course that the *Apostles* took: See *Paul*, *Heb. 5.* how he studies the condition of the Churches he wrote to. Some were strong, and he propounds the *Oracles* of God to them; some were weaker, and those he comes to in *elements*, and *principles* of *Christian Doctrine*: He comes to the *Hebrews* bringing the *Milke* of *principles*, and teaching them againe which were the first *elements* of *Faith*: It is the course that every good *Minister* takes; we shall never know the state of our people, unlesse we study their *imperfections*, and watch over them: How shall we know what *Doctrines* to deliver to you? It is a thing you desire, to walke in *clouds* that we might not observe you in your *imperfections*; but that you may be raised out of *sin*, give us leave to pry into them, to be diligent to watch over our *Flocks* and *Heards*, to watch which way they walke, and how they thrive, and live, that we may know which is diseased, which is wandring, and which is sound, and which keeps in the *Fold*: That is the first thing in the Prophet.

The second thing commendable is, he doth not onely watch over their weaknesse, but condescend to their infirmities, he applies himselfe to their temper: So the *Apostle Paul* dealt with the *Corinthians*, *2 Cor. 3.* And I brethren, when I came to you, I could not come to you as spirituall, but as carnall; babes in *Christ*: therefore I brought not strong meat, but milke, because you were not able to beare meat, nor are not yet: The *Apostle* condescends to their capacity, he saw the state of their *stomack*, what meat they could beare, and what they could not

digest, and he comes to them accordingly : So *Hosea* here, hee observed that the people were not able to beare this strong Doctrine of the depth of *repentance* ; therefore he comes to them in the first *principles*, hee reads to them the Alphabet of *repentance* ; he would first teach them to spell *repentance* : For *teares*, and *sighes*, and *groanes*, and *rending of the heart*, and *beating in peices of the spirit*, he knew these things were requisite to *repentance*, but these were *harsh* symptomes, he propounds not these now, but onely that thy bring *words*. It is not now, take to you *teares*, but *words*. That is the second thing *commendable* in the Prophet ; and that shall serve for the *motive* that induced him to make this *excitement*.

The second thing, is the *excitement* it selfe, *Take to you words*, words of *repentance*, and words of *prayer*. He would instruct them in two *languages* at once : For every grace of the *spirit* hath a peculiar *language* ; *Faith* hath its *language*, and *charity* hath her *language*, *repentance* hath her *language*, *Prayer* hath *language* for all the rest : The Prophet at once would instruct them in the *language* of *repentance* and of *prayer*.

First, in the *language* of *repentance*, and that is *confession* of sin ; that is the *tongue* of *repentance* : *Take to you words* of *turning*, turning words, words that beseem *converts*, words of *remorse*, words of *contrition*, words of *humiliation* ; take to you words that you may lay open your sins before God : So, hee shewes them two things concerning the duty of *confession* of sin.

One is the *necessity* of the *confession* of sin to the duty of *repentance*, no *repentance* without *confession* of sin, nor no pardon where there is no *repentance*.

The other concerns the forme of this *confession*, what manner of *confession* men must bring to God : *Take to you these words*, and turne.

The

The first is concerning the necessity of the grace; *Take to you words*, confesse your sins to God; that is the effect of it, because the Prophet would draw them into a course of *diversion* of Gods judgements; there is no *diversion* of judgement without the pardon of sin, and there is no pardon without *confession*, therefore hee presseth this duty: It is the interpretation that all take in. *Confesse your sins to God*, and so turne to him; because without *confession* there is no pardon, no forgiveness. Solomon sets it downe so, *Prov. 17. Hee that covers his sins shall not prosper*; that is, he that would hide them from God; he that will not open them by *confession* shall not prosper, as not in other courses of his life, so especially, he shall not prosper towards God, and Heaven, towards *spirituall comfort*; to have any *comfort of pardon* of sin; for God hath set this condition, if we will have him cover our sins, we must open them; if we will have him cover them, we must discover them: if we will have him shut his eyes on them, wee must open our eyes upon them, and lay them open to God that knows them; there is no repentance, and no forgiveness without *confession*.

On the other side, where there is an humble acknowledgement, and *confession* of sin to God, there pardon still follows: See it in the *Thesis*, *He that covers his sins shall not prosper*, saith Solomon, but he that confesseth, and forsakes them shall finde mercy: So in the *Thesis*: See it in the *Hypothesis* in David, *I sayd I will confesse my sins, and thou forgavest the iniquity of my sin*, *Psal. 32*. It was not onely so in the time of the Law, but in the Gospel; in Davids time, and in Johns time, *1 John 2. If we confesse our sins, he is faithfull and just to forgive us our sins: If we confesse them, he is faithfull and just, he is not only mercifull, but faithfull*: A man would have thought it should,

should have run thus, If we *confesse* our sins he is gracious, and full of *loving kindnesse* to forgive them; no, but hee is just: Why? Because God hath promised *pardon* to the *confession* of sin; it is not onely grounded upon his *mercy*, but upon his *truth*, and therefore upon *justice*: God were not *just* if he should not *pardon* sin to *Penitents*: If we *confesse* our sins, he is not onely *gracious* and *mercifull*, but *faithfull* and *just* to forgive sin: He hath bound himselfe, that hee that makes a humble confession to God in Christ, and comes with a *penitent* heart by Faith in Christ, he is *faithfull* and *just* to forgive sin. We see upon the *hiding* of our sinnes, pardon is *excluded*, upon the *opening* of our sinnes, pardon is *assured*. So it stands, saith *Tertullian*, both wayes, *Cum accusat excusat, cum condemnat absolvit, &c.* When we *accuse* our selves, God *acquits* us, when we *condemne* our selves, God *absolves* us: Here is the ready way to get *absolution*, for a man to cast downe himselfe. He that takes no glory to himselfe, but all shame, and gives glory to God, God will give grace to such a soule; otherwise, let us never think that God will *pardon* those that we labour to *hide* from him, *Si faves tu peccato, &c.* saith *Austin* sweetly; if thou take upon thee to be the *advocate* of thy sins, to plead for them, how shall God be the *acquitter*, and *absolver*? Therefore that God may free thee from them, *condemne* thy selfe, lay the bond, and obligation and weight of thy sins upon thine owne conscience; that is the way to have God to ease them, that is the way the Prophet prescribes.

Beloved, we need not be discouraged at this Doctrine, it is not in the wit of man; and it were too bold a word to say that God himselfe could not invent a more easie way, we know not how farr God can goe, but we cannot see that God could have found a more

facile

facile way then for men to *confesse* and *finde mercy*, *confesse*, and *have mercy*: The true *confession* of the lips, out of *contrition* of spirit by Faith in Christ is most sure to meet with pardon and forgiveness. Let any tell me whether there be a more compendious way to remission then this: It is but an *easy way* that is prescribed in the other word, *Turne to the Lord*, and the Lord assures the removing of judgements upon that. But *confession* of sin is more *easy*, it is that that is concurrent with the other, it is that that waites on it; nay, it is that that goes before; and if there be this humble *acknowledgement* made, if it be not out of *dissimulation*, and hypocrisy, God hath assured *pardon* to it: So different are the conditions of the Covenant at the first, and now; the precept that God gave to *Adam* was harder, Thou shalt not *commit sin*, but the commandment he gives us is *easy*, If thou sin, *confesse* thy sins to God, and he will have mercy: *Confession* is the *salve*; as God alone is the *Physitian*, so here he prescribes by the Prophet the *salve* for sinne. *Nazienzen* calls it so sweetly: It is the *Potion* that the soule takes, it is the *Plaster* that is to be applyed to the fore of sin. *Chrysostome* enlargeth it, by making the proportion in the other part: *Sin*, that is the *disease* and ulcer; and repentance, *confession* of sin, and the renouncing of our sin, that is the *remedy*: The remedy, saith *Gregory* well, because it is the opening of the wound: Saith *Origen*, it is as the *Vomit* that is taken into the stomach, that cleanseth the stomach; so repentance unloads the conscience; *confession*, and casting out sin by the mouth, it is the *Vomit* of the soule, saith he well. Confession it is the physick, that healing Medicine that God hath prescribed to us: *Austin* summs up many vertues in a short *compendium* of words, speaking of this excellent

grace

grace of *confession* of sin to God. Confession of sin to God, is that which is the *hope* of *Beleevers*, the *glory* of *sinners*, the *expeller* of all *vice*, and all iniquity; the *Tether* to keep a man in compasse of due obedience, the sweet bond to the soule; it is that that *shuts* the pit of *Hell*, it is that that *opens* the gate of *Paradise*, because it opens the way to the mercy of God; *confession* of sin is the language of repentance.

That when I consider, I cannot but wonder that men that are sensible of sin, and of Gods displeasure, should be so backward to this worke, not onely of *repentance*, but of *acknowledgement* of sin. It is a common fault we all labour of. First, we *commit* a sinne, and then with *Adam* we *hide* our selves, and get Fig-leaves, not onely to hide our selves from men, but from God. It is true, I cannot but wonder that men are loath to make their sins knowne to God; there is impious shame that keeps men from confessing their sins to men, because unlesse we tell them there are corner sins of darknesse that men cannot finde out; but is it shame to *confesse* them to God? God knowes them all before, why should men goe about to hide that which he *knowes* before it is committed? Why should I *hide* them from thee, O Lord, saith *Austin*, since thou knowest mine owne heart better then I my selfe? Yet so vaine we are, we thinke if no earthly eye see us in the commission of sin, neyther doth the eye of Heaven looke upon us: When we see not our selves, we thinke God sees us not; we desire to walke in Mists and Clouds, it is the case of every man: *Tertullian* sets it downe well, concerning this duty of confession.

Every may hath forehead enough for the committing of sinne, their foreheads are harder then an *Adamant* to commit sinne, but then they have no forehead

to confesse: It is shame that keeps them from men, and it is shame that keeps them from God. *Et sic, &c.* saith he, no marvell if they perish with that ill shame, and pudor, since they are more mindfull of shamefastnesse then salvation; for if there be any shame in confessing sins to God, there is a great deale more in hiding them. But it is so farr from shame, that it is the onely grace, it is the first fruits of repentance, confession. *Children* when they are first borne, cry; it is the first expression of life, crying; and hee that is borne and begotten to God againe, that is, a new borne babe, the first manifestation of life is from the mouth, by confession of sinne.

O Beloved, let us not be so inured to hide our sins from God that must onely pardon them, not to hide them from him, that will call us to account: If wee hide them now, the time will be that he will lay them open. Christ saith in the Gospell, that *that is done in secret shall be published on the house top*: that that is now done in *corners* shall then be layd open, when all *flesh* shall be layd open before Gods tribunall: If now it be a little *shame*, what will it be then? If there be *shame* in sin now, what *confusion* will there be when it shall be the forerunner of *damnation* and Hell? If any thing in the World will move a man to lay open his heart, to divide his heart, and make all *naked* before God, it is this consideration that all must be layd open after, the *secrets of all hearts must be disclosed*: And in the meane time if he would have any comfort of the *pardon* of sin, now, hee must repent of them, and confesse them. Wee need not be *ashamed* to come to God; I shewed before, hee hath annexed *pardon* to *confession*: See it in instances and examples, the *Publican* he comes with the language of *confession*, they were not *many* words, it was but a

breife confession of sin, O God be mercifull to me a sinner. There is the petition in the first part of the words, and confession in the next, I am a sinner, therefore O Lord be mercifull; see the issue, He went away justified, saith Christ; he sayd little, Peter sayd lesse, Peter went out, and wept bitterly: *Lego, &c.* saith Ambrose, I read that Peter wept, but not that he spake any words of confession; there was the confession of the heart; and though we read not of it, yet no doubt the voyce of the mouth went with the cry of the eye; Peter wept, and confessed his sinne: And marke, Peter was received againe to favour, and to the honour of Apostleship, yet we read not of the words that he spake. Every man supposeth, that he that comes to confesse sin, brings words with him, yet we see not his words.

If not that example, see David, Nathan comes to him, he makes a Parable, and then comes with a compendium, *Thou art the man*; David multiplies not words againe; there are but three in our language, there is but one in the Latine, and in the Originall; *Peccavi, I have sinned*: before the word was out of Davids mouth, Nathan from God gives him a publication of pardon, that hee had pardoned his sin: It could not be a shorter confession then that that is made in one word, he could not speake more compendiously: Yes, we see in *Psal. 32.* he makes a shorter confession, he had but a thought, a purpose of confession, and God pardoned him, *I sayd I will confesse*: God saved him a labour of further expression, because he saw the integrity of his heart; before he layd, *I have sinned, I sayd I will confesse*, upon the resolution of repentance, there is a resolution of forgiveness: So gracious is God, not onely to meet us, but to prevent us: It was a sincere acknowledgement and confession that he made, and it was in that very purpose of confession.

Nay,

Nay, goe further; for the Children of *Israel* went not thus farr as to come to a *purpose of repentance*, yet God was pleased to pardon them as farr as concerned *outward punishment*, *Psal. 78.* as strong a place as I know in the Scripture; *David* reckons up their rebellions, then after many mercies that God had shewed them, he saith, *They flattered God with their lips, and lyed with their tongues*; they made a *confession*, but it was an *hypocritical confession*, it was out of *dissimulation*, they flattered God with their tongues: They sayd, because of the necessity of *punishment*, *Wee have sinned*, but their hearts were not touched with their sins, *They flattered God with their tongues, and lyed to him with their lips*: And it followes, *Out of the abundance of his loving kindnesse he pardoned their sins, and destroyed them not*: Not that God is pleased with such *confessions*; it is such a confession as never prevails: *Hypocrisie* sets a man further from *pardon*, because it is a *double sin*, yet at that time when they would not be brought to a *formall confession*, God forbears to *punish*, to *encourage* them after, hee forbears the punishing of them for a *time*. As *Ahab* for his *counterfeit humiliation*, God diverts the judgement to encourage us to *true humiliation*. So *Jehoahaz* a wicked King, he continued in the sins of *Jeroboam*, yet when he was *afflicted* and *humbled* himselfe before God, although it were a *counterfeit humiliation*, he diverted the judgement: If he shew mercy to the *confessions* of *Hypocrites* that are full of *hypocrisie* and *dissimulation*, what will he doe to those that doe it *sincerely*; I say, God loves *not hypocrisie*, and *hypocrisie* is farthest from *pardon*; though it be, yet because they were so farr from *true repentance* that they would not be brought to an *outward forme*, when they brought that *forme*, God encouraged them

to goe on further that he remitted the judgement *temporall* upon their *fained, forced, humiliation*.

Is it not then a great encouragement for us to *repent*, and *confesse* our sins? *Confession* is a grace that shines in all Christian *vertues*: There is no vertue that can be practised without *confession* of sin; whether a man doth well or ill, *confession* comes in, as *Austin* saith sweetly, If I be ill, this is to confesse to the glory of God that my sin is of my selfe, if I doe good, this is to confesse to the glory of God that all grace is from him. In evill, there we bring *confession*, that is, the confession of our *iniquities*: In good we bring *confession*, the *confession* to Gods praise, and of Gods grace; so every way confession is necessary, *In bono facta tuo, &c.* If wee doe any thing well God must have the glory, because he workes it; if wee doe any thing ill, then wee must confesse to take shame, because all our confusion and shame is from the *iniquity* of our owne heart. That is the first thing the Prophet would have them bring, the language of *repentance*; the language of *repentance* is the *confession* of sin, by acknowledging them to God,

That is the first thing, *Take with you words* of *repentance*, *confesse* your sins to God, he shewes the necessity of confession.

The second thing he shewes not onely the necessity of the duty, but hee gives them *direction*; they are sweetly couched here, *Take with you words*, and goe, and *confesse*, that is, Take such words as become *Converts*, and *Penitents*. What are those words the Prophet bids them take, concerning the duty of *confession*? We will reduce them to foure heads.

First, *Humble words*, *pride* will not stand with *repentance*, *I gat me to God right humbly*. Looke upon all the *confessions* of prayer or sin in Scripture, they were all

all seasoned with the grace of *humility*; I am lesse then the least of thy mercies, saith Jacob, I am unworthy that thou shouldst come under my rooffe, was the confession of the Centurion; I am lesse then the least of Saints, because I persecuted the Church, saith Paul. Look upon the confessions of the Old Testament, how they are seasoned with *humility*. Ezra, Ezra 9. he confesseth in the name of the people, and he begins it so, O Lord I am ashamed, and blush to come before thee, &c. It is the very same words that Nehemiah takes, in confessing the peoples sin when he was the mouth of the people, Nehem. 9. We lye under shame upon the ground, confusion covers our faces, wee and our Princes, and Preists, and our Fathers, have all been rebellious against thee: It is the forme of words that Daniel useth too in the confession of sin that he makes for the people, O Lord, to thee belongeth righteousness, but to us confusion. Here is then the *humble* straine of repentance and confession of sin, to give glory to God, and to take shame to our selves. Here is the proper *dial.* the true *Idiome* of the language of repentance: Those are the first words he bids them take, take *humble* words; the confession of pride, a *pharisaicall* confession will not doe it.

Secondly, They must be *mournfull* words: Teares are the *laver* in which confession of sin bathes it selfe. When a man is to frame the words of confession of sin to God, the eye gives *Inke*, and the heart gives accents; teares are the oyle in which the words of confession are steeped, and sighs and groanes are the *compassse*, and point, whereby the line of confession is drawne to God, they must be *mournfull* words; the cry of the eye, and the voice must goe together. If the heart melt, the eye will weep; if the voice houle, the eye will have sympathy; that was the forme of Davids confession, I roare through disquiet,

disquiet, I goe mourning all the day long. So we see the confession of Aaron that he made before Moses, Alas my Lord; there is not onely a word of humiliation, but a word of lamentation, Alas my Lord, for I have sinned, and done foolishly: And the Children of Israel, 1 Sam. 7. that they might expresse their humble confession of sin in such language, it is sayd that they were ashamed at Mizpeh; and what did they, they wept, and drew water, and poured it on the ground, and then they confessed to God that they had sinned. A man would wonder at such a ceremony, the pouring of water on the ground: What is of lesse moment then water spilt upon the ground? The Scripture useth that phrase to expresse a thing of no esteeme; and they were ashamed for that purpose, to shew that they could not weep enough themselves, they would by this, expresse the desire of their soules, that if they could, they would poure out Pailles and Rivers of teares: they wished that their heads were Rivers of waters; because they could not shed teares enow, they bring Buckets, and poure them out to the Lord. Take to you humble, and mournfull words, that is the second.

Thirdly, Take with you, *simple*, naked words, the words of *integrity* and *simplicity* a man must bring when he comes before God in the naming of his sin: It is not enough to *confesse* them in *generall*, because God knowes them in *particuler*; but God lookes that wee should *search* into our *hearts*, and *dive* into our *soules*, and fetch up all, and leave no *dreggs* of sin under, but *evacuate* all; if there be but the *least* behinde, it will turne to *poyson*: We must not come before God with a *heart* and a *heart*, and a *tongue* and a *tongue*, as we must bring *simplicity* of *heart*, so *simplicity* of *speech*: So we finde the forms of all confessions in Scripture run thus.

They

They contented not themselves to say they had *sinned*, Pharaoh, and Saul, and Judas could goe so farr, *I have sinned*, they could not speake lesse, if they sayd any thing, yet they that sayd lesse found it made good from the heart, David sayd no more; but they had not true repentance, because they had one tongue in their hearts, and another in their tongue; God looks to the language of the heart. As we must bring *naked open hearts*, so we must bring *simplicity of speech*: All the confessions in Scripture run thus, with *naming the sins*, not in generall onely, but in *particuler*. So the Israelites, Numb. 21. *We have sinned in that we have spoken against the Lord, and his servant Moses*; they name their *sin*: So in 1 Sam. 12. when Samuel presseeth them home, and layes to their heart all the sins that they had committed, then they make confession, in *naked simple words*, *We have sinned, and added this to all our sins, to aske a King*: They did not onely confesse in generall, *we have sinned*; but in *particuler*, this is *that sin* that wee have provoked God by. As Davids heart *smote him* when he had *numbred* the people, presently he tells God hee had sinned in *this sinne of numbring* the people; while his heart was hott, and the *sinne* lay upon him, hee opens it to God in *simple, naked words*. That is the third sort.

Last of all, There is another, bring with you *forcible words, weighty words, aggravating words*; such words as may *exaggerate* your sins against your selves, such words: Lay them not onely *open*, but make them *more* if it were possible; though it be a *sinne to lye* to God, but though a man say with Paul, *Of whom I am cheife*, it is farr from *disimulation*; he that knowes his owne heart, is able to say, hee is the *cheife of sinners*, though the *World* be able to lay *nothing* against him, because

cause every man knowes the *sinne* of his owne heart: Therefore he that comes to *confesse* will not bring cold words, but *aggravating words*: So run all the formes in Scripture, because when we *aggravate*, God *extenuates*, and when we make *more*, God makes *lesse*; but we cannot make them *more*, but *aggravate* our sins in *confession*. Looketo that in *Nehemiah*, how he aggravates with words after words, *We have dealt proudly and stoutly with the Lord*. So saith *Ezra*, *Wee have hardened our hearts, and refused to obey; wee have not hearkned to his Commandements, we have rebelled against him, we and our Kings, our Princes, our Preists, and our Fathers*. And *Daniel* in his confession adds, *The men of Judah, and the people of Israel*. There are all aggravations against the persons, and against the sins, *Wee have dealt proudly, wee have hardened our hearts, we have not hearkned to Gods Law, we have rebelled against him*. And such were the confessions that *David* made, one we have in *Psal. 106*. *We have sinned, and dealt wickedly, and committed iniquity*; as if he wanted words to expresse himselfe, and it is the very same words with *Daniel*, and *Ezra*, in their confessions. *David* in *Psal. 51*. *My iniquities are gnoe over my head, and are as a burthen too heavy to beare*: See, how could he exagorate more? they are over my head, above my reach, I cannot compasse them; as the flood that *overwhelmes* a man in the bottom of the water, and he sees nothing but *destruction*; so my sins are gone over my head, I cannot look to the top, or bottome, or reach them; and they are too heavy a burthen, I cannot beare them; thou alone must easeme of them. *Daniel* and *Ezra*, aggravate sin in the same words, *Our sins are increased up to Heaven*; here was a high pitch he tooke to himselfe; not onely in the knowledge of them (so every sin grows up to Heaven, because God knows them) but for multitude

itude and increase, we have piled *sin* upon *sin*. As the Giants of old, set *Relion* upon *Offe*, and *Parnassus* upon both; so we have set one *sin* upon another, that they are heaped up to *Heaven*, the *Earth* is weary with bearing of them, they reach to *Heaven*: So, here is the form of words, bring *naked, simple, humble, forcible, aggravating* words.

And after all this, when wee looke upon all these formes of confession, and see the *practice* of the *Saints* of old, and see the *burthen* of *sin*, and of the *commands*, are we not all *stirred up*? are we not all ready to *burst*? Is it possible to hold, but to cast off such *shame*, almost, and in the *middest* of much people to acknowledge wee have sinned. Lord, we have *sinned*, and for our *iniquities* and *transgressions* these troubles are come upon us: If wee want words of our *owne*, let us *borrow* of those *confessions* in Scripture. We have need to take all helps, *sin* lies close, all helps of *discovery*, of *removal*, and of *comfort*; so we shall be able to expresse our selves, when we see those formes that they exprest themselves in, that was the end, when the Prophet bids them take words, that is, get the language of *repentance*, goe humble your selves and your *soules* to God, take *words*, and goe, and confesse to him; that is the first thing.

I see the time is spent, and the weather is *hot*, yet points that are *depending*, one upon another, are best applyed when the heart is *warme*; and sometimes the dependance adds so much grace to a point, that the grace of it is lost, if the *season* be not taken.

Take to you words.

The language of *confession* and the language of *prayer*, Take words to you, when you *turne* to the Lord by *re-*

penitance, then take words; and when you turne to the Lord by prayer, then take words. These two goe together, confession and prayer. In Nehem. where they be joyned, I prayed before thee for the Children of Israel, and confessed to thee the sins of the Children of Israel. And in Dan. 9. I prayed to my God, and made my confession before him. There must be no prayer made to God, where there is no confession of sin; for if we multiply our prayers, and pray every houre, yet there goes sin betweene, and though it be a sin repented of, and though it be a sin that is pardoned before, yet David confessed his sin after it was pardoned: nothing moves so much to confession, as the knowledge of pardon. Prayer will not availle without confession, therefore I first spake of the other: Prayer without confession, saith Chrysostome, it is as if a Bird should have her wings at liberty, and her feet be tyed: Confession is as the feet, and prayer as the wings; if a Bird have the wings free, and the feet in a snare, it cannot get up: so, though the heart pray, yet if the foot of confession be in a snare, there is no hope that the heart should flye to God, it is as a Bird that hath the wings at liberty, and the foot is in a snare; therefore these must goe together, take to you words of confession and prayer. I must be breife, therefore I will reduce them to three heads.

There are three things the Prophet aimes at in this exhortation, Take to you words of prayer.

He shewes the necessity of vocall prayer, Take to you words.

He shewes the necessity of preparation to prayer, Take words: It is not onely use words and pray, but take them, think before hand.

Thirdly, He shewes what kinde of words the humble soule brings before God in prayer.

These

These three things I will briefly touch.

First, The necessity of *vocall prayer*, *Take to you words*.
 Thinke it not enough to turne your *hearts* to God: It is true, *importunity of affection* moves God more then *importunity of speech*, for he looks to the *heart* and reines, and requires *truth in the inward parts*: But though the *heart* be *principall* in the *sacrifice*, yet it is not the *sole agent*. All prayer is not included in *conceivd* prayer: God will have honour of the *lips*, as well as of the *heart*; he did not make man all *soule* and *spirit*: as he made him part *body*, and part *soule*, so he will have honour of both. Honour him in the *heart*, that is the *cheife*, else the other will not prevaile, when we draw neere him with our *lips*, if our *hearts* be farr from him: But the *heart* is not the onely thing, though it be the *cheife*; get words to your selves, get a good *expression*. For this purpose, God hath given man the use of *speech*, not onely that he should *converse* with Men, but with God; he converseth with men by *intercourse of speech*, with God by *prayer*: Prayer is the language of the *heart*, God is delighted with that; God is delighted with the language of *prayer*, or else hee would not have set us so many *forms* in Scripture, and all those *dictates*. God could worke grace in the *heart* without *Preaching*, but he useth *outward meanes*, because men have *bodies* and *soules*, and God can accept the prayer of the *heart*; but God will have both parts. Seek to God with the *inward* man and with the *outward* man. David calls his *tongue* his glory, for that end; for the *tongue* is the *interpreter* of the *heart*, the *tongue* is the *Secretary* of the *mind*, it is that *Ambassador* that every poor *contrite soule* sends to God.

Those words that flye to Heaven, and passe the Clouds, are delivered and dictated by the *tongue*: Therefore it

Is that God hath made some part of the *body* the interpreter to all the duties of piety. Mourning is one part of repentance; the interpreter of that affection of sorrow, is the *eye*; if the *heart* mourne, the *eye* will weep: Humiliation and dejection of spirit, the casting downe of the soule, that is another grace, within, and there is another interpreter without, the *knee* is the interpreter of that grace; if the *heart* be cast downe, the *body* will, the *knee* will bow. Charity is another grace of the *heart* within; the interpreter without is the *hand*; if the *heart* be enlarged to wish well, the *hand* will be enlarged to give to the poore: And if the *heart* be enlarged with devotion, the *hands* will spread; the *hand* and *eye* move as the *heart* dictates, and the *knees* bow as the *heart* dictates, every part of the *body* is the interpreter of the soule.

Lastly, Prayer it is a grace of the *heart*, but it hath an interpreter without, the *tongue* is the interpreter; it is the *Angell* or *Messenger* of the understanding. *Clemens Alexandrinus* calls it the *Trumpet* of the soule: The *tongue*, it is not onely the interpreter, but the *sollicitor*: The *tongue* is the *sollicitor* that the *heart* sends to Heaven; God requires not the prayer of the *lips*, because he cannot heare the prayer of the *heart*, God forbid we should think so, he knowes our thoughts before they are. A mans silence is a cry to God; he heard *Moses* when hee said nothing; he heares the silence of prayer, as well as the voice. *Tertullian* well expresseth it, he is not onely the beholder of the *heart*, but the hearer of the *heart*: The *heart* hath its language, and every part of the *body* hath its language; the *eyes* language is weeping, and the *hands* language is lifting up, and the *knees* language, it is bowing; and all comes from the language of the *heart*: God understands the language of each part; if the *heart* speake,

speake, though the tongue be silent, he understands that. When a man lyes upon his death-bed, and his speech is gone, the hands are lifted up, God heares that: A man may pray with his eyes, with his hands, with his knees, but he must not confine his prayer to these; he may pray with his heart, but hee must not confine prayer to the heart: God will not onely have us say we pray within, we pray to God, and we wish well, and never consider that God is over our heads, we send up ejaculations; but take to you words; where is the witness of your mentall prayer? Take to you words.

The point is this, I will but name it:

Vocall Prayer is a great helpe to the ejaculations of the minde.

It hath great advantage, in publike, and in private prayer.

In publike prayer it is simply necessary; there cannot be a combination of affections, except there be vocall prayer: we cannot read the language of the heart one of another. There cannot be union of affections, except there be one voice for all: Nothing commends prayer more to God, then unity, if it be the prayer of unity; the harmony of prayer cannot be preserved in a Congregation without vocall prayer, except it be expressed by words, and formes, they are necessary, that I shall shew after. There must be vocall prayer used, that the Congregation may be joyned together: Therefore we pray in the last prayer, *We make our common supplications.* I take occasion, because people take occasion to mistake, it is not common, because they are ordinary supplications, but thus, *common supplications that concerne us all.*

It is needfull also in private prayer, it hath these three advantages.

First,

First, Prayer of the *tongue*, it makes prayer a *perfect* burnt Sacrifice; when the *tongue* joynes in words: Prayer is a *dart*, *zeale* points it, and words *feather* it; when it is *pointed* by *zeale*, and *feathered* by words, it flies home; when the *inward* and the *outward* man agree together, when the *strings* of the *heart*, and the *language* of the *tongue* speake one thing, then there is a *perfect* sacrifice offered to God. Pray to him with the *heart*, and with the *lips*.

Secondly, The language of prayer is needfull to be exprest by the *lips*; because words are as *bellows* to the *affections*, they are a meanes to *kindle* good *affections*. Words *restraine* *affections* that they shall not *rove*; they *confine* the *affections* to *holy* and *heavenly* desires, they not onely *confine*, but as I sayd, they *kindle* *affections*. They are as *bellows*. Prayer is as *Incense*, *zeale* puts to the *fire* in prayer, and words are the *bellows* that *blow* it up to make it *flame*; they make this *Incense* not onely *smoke* but *flame*. If words be wanting, prayer will *coole* of it selfe; it is impossible that a man should *continue* and *persevere* in prayer, except he use words; because the *affections* will *rove*: The *heart* is able to *expresse* pious *ejaculations*; but to *persevere* in prayer, without *confining* to *formed* words, or where there is a *habite* of prayer without words, it is impossible to *continue*.

Thirdly, It is the meanes to *glorifie* God more: In prayer we *glorifie* God in *body* and *soule*: It is not enough that we *glorifie* God *within*, we may doe it *within*, but who knowes it? Then it is onely to our selves; but when it is with the *lips*, we doe it to others: Even the *Saints* in *Heaven* use *language* in the *glorifying* of God; they *sing* to the *glory* of God, *Hallelujah*, that song of praise to God, and *expresse* it by words, because there may

may be a *common* participation, that they may make an *echo*: Therefore David though he were a man that had a *mentall* gift of prayer, yet he confined not himselfe to it: I called to God with my voice, and he heard my prayer; I will sing of thy kindeesse for ever, and with my mouth I will declare it: Marke, I will sing of it, and declare it with my mouth, and call to God with my voyce: Therefore because there is a necessity of *Vocall* prayer to glorifie God, that is the first reason the Prophet saith, Take words, that is the first duty.

Secondly, He shewes the necessity of preparation: It is not onely use words; the Heathen that thinke to be heard for much bubling, they use words; but they take not words. What is that? To study, to single, and cull out words before, to cast about where to get words. Looke into the closet of your heart, and see what things you want; see what acceptable formes the Saints used, then come, and humble your selves before God, but take to you words: The necessity of preparation in the duty of prayer is briefly layd downe by Solomon, in Ecclesi. 5. Be not rash to utter a thing before God, for he is in Heaven. That is, Rush not upon prayer, goe not into Gods presence before thou be fitted, there must be holy preparation, not onely before *publike*, but *private* prayer. Beloved, we come to pray, and the reason why our petitions are denied, is, because our hearts rove: He will never come into Gods presence with reverence one day, that prepares not somewhat the day before, that sets not worldly things aside the day before. As in *publike*, so in *private* prayer, prepare before you come to Church, and after: How ever some would scare Christians out of piety, they shall not scawe Christians from their duty. They say, it is superstition for a man to humble himselfe before God when hee comes to the Church, and

Congregation:

Congregation: they say, hee must joyne with the Congregation, there must not be a *sequestration*, though it be never so short to fit himselfe: It is true, a man *humbles* and *prepares* himselfe before, but now he comes to the performance of it. I humble my selfe before, but now I come to the performance, give me *such* a heart as I may joyne with thy Servants to *confesse* our sins, and to make knowne our wants: And this must be *superstition* in their interpretation, because we doe not joyne with the Congregation: They make no conscience of it, if they did, they would not keepe their owne posture at the *Creed*, they to *sit*, and others *stand*: I will be bold to say, it is *fancie*. The hearts of Christians must not be troubled, whereby there comes a great deale of offence; they run out of the Church if a Minister *humble* himselfe before God in the Pulpit, what they please must be *superstition*. No, when we come before God, there must be *preparation*. David prayed before he prayed, *Let the lifting up of my hands be as Incense*. Micah studyed before he prayed, *Wherewith shall I come before the Lord, and make my supplication? What gesture shall I use? and what preparation shall I make?* So should every good Christian; and the reason is good, prayer is *weighty*, the tongue is *slippery*, and the affections *roving*; a man had need to *hedge* in his heart with all *preparation*: If a man speak to *men*, as I come to speak to you, yet I dare not come without due *preparation*, and yet I speak to *men*, as my selfe; much more when a man comes before *God*. If a man when he speaks to *men*, labours to shun *Shelves* and *Solicismes* of speech, and to ingratiate his person, and presse it home upon the hearts of his hearers, how much more when he speaks before God, that reads the language of the heart, who is a God that beares prayer, to whose presence all flesh comes. *Moses,*

see, when he was to speak to Pharaoh, durst not goe, because he wanted words, and was a man of slow speech, and so Jeremie; yet they were but to speake to men. If any man say there was a necessitie, because they went on Gods errand; that was not the reason, looke back to humane oratours, Demosthenes, Tullie, see what preparation they made to speak before humane auditories; yet they would correct their errors, and set every word in due place; they would get words, pick up phrases, if any tittle of pronounciation were more advangious then other; they would get that, meerely to prevaile in civill causes for men; how much more when we come to God in prayer, and not only be orators, but petitioners, and for the best of his mercies, for grace, the richest jewell in all his Store-house; and God that searcheth the heart, and sees if the heart and Spirit be answerable to the tongue, and hand; a man had need to be prepared before-hand: Therefore Abraham, a man that had heavenly acquaintance with God, he fitted himselfe before he would come in prayer; see how many prefaces he useth, six times he prayes, and every prayer hath a preface, *Let not my Lord be angrie, and I will speake. Behold I have taken upon me to speake; that am but dust and ashes.* He useth those holie prefaces to ingratiate himselfe with God: knowing how great an honour it is, for God to vouchsafe a mortall creature to speake to him: so will we, if we consider the greatnesse of Gods majestie, we will pray; that we may pray, search, and examine, and see what blessings God hath bestowed, and then we shall know what to give thanks for, see what evill we have committed, and then wee shall know what to mourne for; see what judgements and temptations God hath removed, and then wee shall know how to blesse him, what sinnes we are prone to, that wee may know what to pray against

gainst, and see what temporall things wee need, and then we may know what to *beg*; this the Prophet would have, *Take words, studie words* before you come, take not *perfunctorie* words, use not such as come first to hand; deale not so *boldly*, and *familiarly* with the glorious presence of God: speake to God as if you did speake to *men*, nay as if you were to speake before the *judge* of all men.

Lastly, here he gives a direction what words to use in prayer. The language of prayer is of a great extent: looke how many our wants are, so many severall *formes* and dialects our prayer hath; and looke how various mens *hearts* are, so various is *prayer*, but for our direction, confine it to these particulars.

First, *Take to you words*, that is, *holie*, and *heavenly* words, such as becomes that glorious Majestie: therefore our blessed Saviour hath taught us to pray to *Our Father in Heaven*, intimating that when we come to God, we must not only bring heavenly *affections*, but heavenly *word*: what are those? words that relish of *heaven*; words that have the coyne and stamp of the Spirit of God on them, he that brings a *earthly* heart and *carnall*, earthly words to God, cannot speed: Prayer hath a dialect proper to it selfe: bring *words*; that is, *heavenly* words.

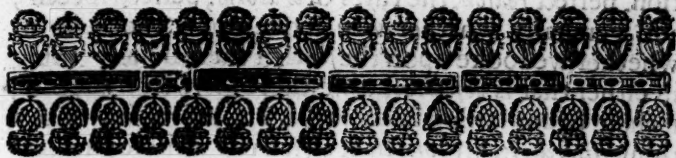
Secondly, bring with you words; that is, *forcible*, *fervent*, *powerfull* words; (come not to God with a cold temper) they are such words that must prevaile: for there is a language that specially prevailes with God; that is, bring such words as may importune God. It is not a cold *muttering* of a *forme* of prayer that is acceptable to God; no, but pray with the *heart*, not only *speake* but *call*, nor *call* but *crie*, *ask*, and *seeke*, and *knock*; if *asking* will not serve, *seeke*, if that will not doe, *knock*.
There

There is a delight in God, to be not only spoken to, but forced, the violent take heaven, and there is no violence, but of faith, and prayer; faith by one violence, and prayer by another. The prayer of the fervent heart breákes through the Clouds; no impediment can keep it from Gods throne, take fervent words, wooe God, intreate him, importune him, to see if he will be intreated to turne from his wrath.

Thirdly, take *intelligent* words, understand your selves what you speake, use not such words as doe not expresse your mind. It is a mocking of God to come to God in an unknowne language. That is the great delusion of our adversaries of *Rome*, the great manner of *cogging* to delude the people, to keepe them in *ignorance*, from knowing the word of God, and what they speake to God; that as they *believe* by an *implicite* faith, so they must *pray* by an *implicite* devotion, that if the Priest that sets them the forme of prayer, or if the Church should goe about to deceive them (as they doe too too much, they might set a forme of *cursing* as well as *praying*, and how can they understand it? and they must take it upon trust. These are not intelligible words, but I cannot proceed further.

I have no delight in God, to be not only spoken to, but
 to be silent take before, and there is no violence
 but of faith and prayer; that by one violence and prayer
 by another. The prayer of the fervent heart breaks
 through the clouds; no impediment can keep it from
 God's throne, as a few words God will hear him
 in answer, thing to see if he will be interested in time
 through prayer.

I think, the words, words, understand your
 heart, who say, speak as not such words as do not
 express the mind. It is a speaking of God to some
 to God in an unknown language. That is the great
 objection of our adversaries of Rome, the great manner
 of us, we to hinder the people to keep them in
 error, to hinder the word of God, and what they
 speak to God; that they believe by an unknown faith,
 to the world, they by an unknown devotion that is the
 prayer that is the prayer of prayer, or is the cloud
 should be about to deliver them (as they do too too
 much they might be a form of words, as well as
 we, and how can they understand it? and they must
 see it upon truth. I have not intelligible words,
 but I cannot proceed further.



SERMON III.

Hosea. 14. 2.

Take to you words, and turne to the Lord, say unto him, take away all iniquitie, and receive us graciously, &c.



T was well sayd by Saint *Austin*, that *Art* perfects *nature*, hee found the prooffe thereof in himselfe ; for it had perfected him : For *minerals* and *vegetatives*, you all know, that it is *mechanick*, and *inferiour* Arts that perfect them. *Nature* gives *gold*, and *Art* purifies it ; *nature* gives *Stones* that are precious, and *Art* makes them more precious ; *nature* gives *simples*, and *Art* makes them *confections*. And for *man* that is the most excellent of *inferiour* creatures, they are the *ingenious* and the *spirituall* Arts that perfect man. And every severall *Art* hath a kinde of *speciall* interest in some severall persons: For *memory*, they are the rules of *method* that perfect *memory*. And the

the rules of *invention*, perfect parts : the rules of disputation, perfect *reason*, the rules of *oratorie*, perfect speech ; and generally whether wee looke upon the *bodie*, or whether we looke upon the *soule*, if there be any thing in either that is *defective*, art either *restores*, or *helpes* it, if there be any thing *luxurious*, art *polisheth* it ; if any thing *disorderly*, art *corrects* it ; that the Philosopher had good reason to say, *Art perfects nature* : for he could doe nothing but by Art : now if Art give such perfection to *nature*, that is so lame in it selfe, what perfection doe Christians draw from that that is the *Art* of all other *Arts*, the art of *Gods* booke, those heavenly rules of direction containd in the word of God ? there is no part of man, but it perfects, for it not only perfects but changeth, it changeth our nature, not only to *some* degree, but to a *totall* and compleat estate. It *converts the soule*, it *rejoyceth the heart*, it delights the *eye*, for our *actions*, it teacheth us to live, for our *thoughts*, it teacheth us to *meditate* for our *speech*, it teacheth to discourse godly. If there were no more Scriptures, yet this one Text that I have read, shewes the prooffe of it.

Its the Prophets intendment by this Scripture to worke a *change* in the people of the Jewes to whom he preached, to worke an *alteration*, to a better knowing of this by experience, that the word it *corrects*, and *reformes*, and there is in every part of it, a severall reformation, that may be wrought, if the heart be hardened, here this Scripture teacheth to *humble* them, *Turne to the Lord*, if the armes be infolded, this Scripture teacheth to *spread* them, if the *lips* be sowed up, if the *tongue* stammer, that we know not how to expresse our selves before the heavenly majestie, this Scripture teacheth to open them, *Take with you words*, &c. So, that which was intended
by

by him when he spake them first, is the same that I intend when I handle them now.

The parts you know are two.

A rule of excitement, and

A rule of direction.

The rule of excitement to two duties, one to the dutie of action, Turne to the Lord, of that I spake.

Another to the dutie of elocution, and that is twofold.

There is an excitement to a generall dutie of prayer. The manner of prayer, Take with you words, and go to God. What words I shewed the last time, the words of prayer, & of confession, those are the words; and what were the kinds of both, and the necessitie of both, so far I went.

Another is this particular forme, Take words and say to him. This part I am to goe on with.

And say to him.

That is, and say thus unto him, *in hunc modum, in hac verba*, after this manner in these words. The Prophets intendment is to give them a help for their infirmities in the worke of prayer, he pens a forme for them, he sets this as an example, and patterne of prayer, whereby they should make their prayers; a forme to use when they came before God.

He prevents an objection, Take with you words, and turne to the Lord. I, faine wee would take words, but where shall we get them? what words are fit? wee are ignorant, we are not acquainted with the language, that dutie hath been a stranger to us; who will teach us and instruct us, Wherewith shall wee come before the Lord? what words shall we use when we come before him?

He prevents the objection in these words, *And say to him; I will lend you words;* if ye be ignorant I will instruct you; these are the words you shall use. Like a good instructor, he not only teacheth them the *dutie*, that they are to doe, but shewes them the *manner* of the performance; he excites them to *prayer*, and *repentance*, and shews to them a patterne of *prayer*, he gives them this forme of *confession*.

You see beloved, that formes of prayer are not now taken up only: it is not a thing so *new*, as that so many disgraces should be put upon set formes, especially those that concerne the whole people, a *Church*, and *Congregation*, they are as ancient as *Pauls* time. *Paul* is pleased to tie himselfe to a *forme*; and not only when he preached (I doe not say he did so alway, for then there was a greater necessitie) but even when he wrote. A man when he writes, hath libertie of time for *varietie*, especially *Paul* having the gifts of the Spirit, yet he ties himself to a set prayer in al his Epistles, and makes it a token whereby it may be known, *Thus I write, the grace of our Lord Jesus Christ, &c.* and so he shuts up all.

Not only *Paul*, but our blessed Saviour, he that is the *wisedome* of the Father, he by whose Spirit we learne to pray; he that commenceth our *suits* to God; he that hath the *fulnesse* of all knowledge, therefore all *varietie* of heavenly expressions; when he prayed before God, and in his last prayer that he made in the garden; thrice he prayd, *Matth. 26.* and all those times he useth the same forme, he speaks the same words; he went, and prayd first, *Father if it be possible*: and then in verse 22. he prayes againe and saith the same words: and then in verse 24. he prayes and saith the same words, he could have had *varietie* to have exprest that notion, that is, to beg assistance of his father which he needed then as man; but he

he exprest it in that *forme*: we have his example, it is as old as *Christs* time.

Nay, before *Christ* came, in the time of the *Prophets*, it is as old as *Moses*, and that is as farre as we can goe. For *Hezekiabs* time it is plaine, 2 *Chron.* 29. he calls to the *Priests* to sing to the Lord in the words of *David*, and *Asaph*: there are many particulars.

And therefore they are much to blame, that will bring an ill report on a good thing, that goe about to stumble the consciences of the weak, as though it were an impediment for the Church of God in publick to keep themselves to a set forme. They might remember that there be examples, and What was written aforetime, is written for our learning.

But we have more then examples; we have *Christs* direction, When ye pray, pray thus, Our Father.

Besides, we reade of the happie successe that those prayers had; and God approved of the same, when they used and kept themselves to formes; he that approved it in other Saints, will not disdaine it in us; if it were pietie in them, it cannot be ill in us.

As for those *flouts* that they give it, that it is a stinting of the Spirit, a confining of the grace of God: that it is to keepe people to walke upon crutches; and making people swim upon bladders; they are emptie, vaine, windy words, that become such emptie Spirits: they are not the words of the Spirit of God; they are not words that savour of pietie, may nor of reason.

For yet, if they be scandalized at the formes that we make, will they at the formes of *Christ*, and of the *Prophets*? will they lay that *Christ* that conformed to a forme, and to the *Prophets*, that it was a walking upon crutches, and a swimming with bladders; if they lay such imputations upon the formes that we have, they

will not spare to lay the same upon that of *Christ*, they quarrell as much against it, as at our prayers, that now *superstition* it must be, or I know not what vaine *tautologie*, to have the use of the *Lords prayer* in publick assemblies. Why did *Christ* give it? It is the form that he would have his *Apostles*, and his *Church* use to the worlds end; and as one saith well, for a man to pray otherwise then *Christ* would have him to pray, it is to be imputed ignorance, and folly, and sinne. Our blessed Saviour had a speciall intendment of pietie, when he set that forme to his *Disciples*, and to the *Church of God*; and if therefore they finde fault with that, we may well think they will be too scrupulous to finde fault with those formes that the *Church* hath set.

But let them not say, that preparation to prayer is a stinting of the Spirit: no, it is not a stinting of the Spirit of *God*; but a restraining of our owne wandring Spirits: Preparation is not so much a confining of the Spirit, as want of preparation is an abandoning of the Spirit of *God*.

It is true, it is acknowledged, and cannot be denied, that conceived prayer, is an admirable grace, where it pleaseth *God* to give the facultie, and power, but yet for publique prayer, though the gift were had by one, it is not by all.

There are speciall uses, and reasons, that in publicke prayers formes are to be had.

They are speciall helpe to the weaknesse of those that are not able to send up their owne suits. They are speciall helpe of devotion, where the people know not what those things are, that they are to beg of *God*. They are a speciall meanes, to keepe in the heart, and affections within good compasse, and bounds, to hedge it in that it rove not. They are speciall helpe to com-

uninitie, and *unanimitie* of prayer. That which commendeth publique prayer is *one heart*, and *voyce*, sent to God; how can that be, by so many persons as meet in this congregation, if they have not one forme? if there be not *uniformitie* kept in that?

Besides, *ordinarily*, people doe not so much excell in this gift, as fitly to expresse themselves in *conceived* prayer, and oft those that are great ones are wanting; *Wee know not how to pray as we ought*. The Poet sayd, if men follow their *owne* desires, they seduce them: for what prayers make they?

One Poet tels us that they would beg of God that they might have opportunitie to *deceive*; give me grace that I may be *accounted* a holie, and *righteous* man: we may make such prayers as these, sometimes *unlawfull*, sometimes *hurtfull*, sometimes *sinfull* things we should pray for; and so more *sinfull* we should be, if we utter before God without due *meditation*, what we thought on before. Therefore these formes are put to us, we have mention upon record of the prayers of *Abraham*, of *Jacob*, of *Moses*, of *David*, of *Hezekiah*; of the Prophet *Jeremiah*, *Daniel*, *Habakkuk*, *Nehemiah*, *Ezra*, all theirs with many others are set downe upon record. To what purpose? but that we might thereby learne to fit our selves with words to attaine a habit of prayer, by studying of these formes.

And it is a great encouragement to know the *formes* that the Saints prevailed with of old; that God accepted such prayers at their hand: he that accepted them *then*, if we send them by the same Spirit will accept them *now*.

Therefore in the course of Scripture, for all Christian duties, for all duties of pietie there were formes set, in the old Testament; for the *bleſſing* of the people there

is a forme foe that *Numb. 6.* they were to blesse them thus, saying *The Lord blesse you.* When the *Arke* removed there was a forme for that, the forme then was, *Arise O Lord in thy resting place, among the many thousands of Israel.* When the *Arke* stood still, *Returne O Lord to the many thousands of Israel.* For the worke of purification, when any place was to be cleansed from the guilt of blood, that lay at the doore of the Citie, thus they were to say, *Lord be mercifull to thy people, and lay not guiltines of blood to us.* In the time of repentance and humiliation; the Prophet then sets a forme for them, *Joel 2.* *Let the Priests, the Lords remembrancers stand betweene the porch, and the Altar, and say, spare thy people O Lord.* And here *Hosea* seeing the necessitie in regard of the great defects, and many wants of the people, he calls on them to call upon God: and that their prayer might be accepted, as one that ministred to their infirmities, and helped their necessities, therefore he gives them this forme: he gave it to them, and the Spirit of God commends it to us, by leaving it in Scripture as an example for us to make our prayers by: as a warrant upon occasion, especially in publick, to use such a forme, *Take to you these words, that I prescribe, and say thus to him.*

The *Chaldee* paraphrase so descants upon it, and some other *Rabbies*; use either these, or the like words as these, *Take away all iniquitie, and receive us graciously.*

So, I have done with the preparative, that is, the rule of exhortation.

Now, Secondly, the rule of direction, and that hath two parts.

One is precatatorie, take away all sinne.

The other part is promissorie, *So will we render the calves of our lips.*

I begin with the first of these, that is, the part *precatorie*, and therein are two things:

The parts of which the prayer consists.

And the order of the parts.

The parts of which the prayer consists are two.

One is, Take away all *ill*.

The other is,

Shew us *good*, receive us *graciously*.

The first part is for the taking away of all *ill*, and the worst *ill*, the *ill* of *sinne*. It is but *short*, but it is very *pithe*.

There are three words in it, and they all have their emphasis; it is not called *sin*, but *iniquitie*; it is not *this*, or *that* *sinne* but *all*: it is not only, lay it *aside* for a *time*, but take it *away*, remove it. So, these three make three parts.

There is first the thing *deprecat*ed, and prayed against, that is, *iniquitie*, and *sinne*.

Secondly, the *extent* of it, how farre the deprecation reacheth, not to a *few*, not to *some*, but *all*, take all *iniquitie* away, and leave *none* behind.

Then thirdly, the *manner* of the removing of it, a word that is very full, *Take it away*. We shall see the meaning of that when we come to it.

The first is the thing deprecat^d, *sinne*. The Prophet labours hereby, by setting this *forme*, to draw them to the *acknowledgement* of their *sinne*; and not only to an *acknowledgement*, but to an *aggravation*.

To an *acknowledgement*, in that he wisheth them to pray thus, *Take away iniquitie*. Saith *Tertullian* well, there is in all *Petitions* of *mercie*, a secret *confession* of *sin*, he that begs *pardon*, acknowledgeth *sinne*. He would not only draw them to an *acknowledgement*, but to an *aggravation*: Therefore he useth not the common word,
take

Take away *sinne*, but take away *iniquitie*, *iniquitie* hath a greater stroake saith *Austin*, it is plaine that *sinne* is common, *iniquitie* is extraordinary. There are none of us all but acknowledge our selves *sinners*, and we doe not think much to be so called: but men will blush, and be ashamed, and loath to be accounted those that are *impi-ous*, that have *iniquitie*. *Austin* shewes by it, that there is more in *iniquitie*, then in *sin*: therefore the Prophet useth that phrase, to teach us what is the greatest ill, against which we are to bend all our prayers, what was the great evill against which they were to millitate with their prayers: *sinne* and *iniquitie*. All a Christians labours, all his examinations, all his prayers and devotion are to looke this way, to the taking away of *iniquitie*. It is the most frequent Prayer that we are to put up; it is that daylie prayer, that wee are to put up; what ever we doe, and what ever wee stand in need of: there is no blessing that we are to beg of God, but this must goe in, aske in the first place pardon of *sinne*. If a man be to sit downe at his Table to eate meate, first beg pardon of *sinne*, because *sinne* will be a meanes to curse it to him; it cannot be good without Gods blessing; *sinne* may hinder the naturall worke of the creature; if a man be to goe a journey, and beg Gods protection, let him first aske pardon of *sinne*; for that will expose him to danger: there is no keeping of *sinne* in the house, and in the heart, first beg for the removing of that. If a man goe about his worke, he begs Gods blessing upon his labour, but first let him aske reconciliation and pardon of *sinne*: for *sinne* will make a mans labour unfruitfull, and unprofitable, and bring a curse upon his labour. If a man come to the House of God, to heare the word of God, and to joyne in prayer with the people of God, O let him, though he mean to aske a blessing, that it may edifie,

yet let him first beg pardon; for sinne stops the eares of a man in *hearing*, and stops the eares of God in *hearing*. When God speakes to us, if sinne be not purged out of our hearts, we shall not benefit by the word, and we shall have no benefit by our prayers, *If I regard iniquitie in my heart, the Lord will not heare my prayer.* Therefore, this is the reason the Prophet would have them bend the Forces of their indeavours, and prayers against sinne. It is not, take away our punishment, or take away thy plague, they were in miserie now, the Prophet teacheth them, not so much to pray for that in generall, but that that they should stand upon is, *Take away iniquitie.*

And that is the reason, why, of all other prayers, the Devill most opposeth a man, both in making of this Petition, and in the comfort by it. He contradicts this prayer especially, because it is a choice fruit of Gods Spirit: and it is that prayer that ruins his Kingdome; reconciliation puls it downe, therefore he opposeth that.

One way whereby he opposeth it, is, by keeping men from seeing their finnes. He that sees not his finnes begs not pardon: if we be blind, we shall be dumb in that sence.

If he cannot hinder from the sight, he will hinder from the sence; a man will never aske pardon of that that he feels not burthensome.

If he prevaile not with that, then he will keep them from the hope of pardon, and make them believe that their sins are unpardonable, what should I beg for pardon of finnes, my time is past?

If not that, then he labours to keepe them from enjoying the comfort of pardon, he labours to blind their eyes if they have pardon, that they may not see that comfort.

If not that, he tempts them to *presumption*, if he cannot hinder them of the comfort, he labours to draw them to a *presumptuous* opinion of their *righteousnesse*, that they have *no sinne* to beg pardon, you are not such a sinner, &c. It were well, if there were no *sinne* but is that a *Cockatrice* egg, that they should thinke they need not to aske pardon of sinne at the hands of God.

It was one of the opinions in the *primitive* times, but this time farre outstrips that, because worse opinions attend upon it: there were some that were gotten in *unawares*, I wonder whence this opinion should grow, that Christians should ever come to this height of impietie, to thinke it *unlawfull* to beg pardon of sinne: therefore it comes from another, because God sees no sinne in his Children. But whence comes this, here is an ill *bird*, and an ill *egge*, yet it hath a *dam* that is older still, that is as *dammable* as either, that is, that Christians are not tyed to any obedience of the *morall* law, because they are brought under the obedience of Christ: see how they hang like *Samsons* foxes, that were tyed after a *disorderly* manner. First the Devill possesseth their hearts, that there is no obedience to the law of God, and thereby he stops up the fountain of al pietie. If there be no obedience to the Law, it must needs follow that there can be no *sin*, for there is *no sinne without the transgression of the law*, and then there no sinne for God to see, and then they need not after they are in the state of justification, beg remission they need not use this prayer, *Take away iniquitie*, nor that of Christ, *forgive us our trespasses*.

There is not any of all these opinions, but they are as I conceive sprung from the *misunderstanding* of some *orthodox* point in divinitie, that people not well understanding themselves, doe wrest.

As the poynt of *justification* only by *faith*, that point is only for our *comfort*: we must exclude *works* in *justification*, our *works* have no part in the *justification* of a *sinner*; but it doth not follow, because *faith* only *justifies* that thereupon they conclude; what have we to do with *works*, and *obedience* of the *law*? That is a mistake; for God, though he *justifie* us without *works*, he requires *obedience* as a *fruit* of *justification*, and as a speciall pledge of that grace that he works in the heart. There is the mistake of that.

The other, and a second branch comes from the mistake of another point that is comfortable, and hath its foundation in the book of God, that he that is *truly* in the state of *son-ship* cannot fall *finally*; that is a fundamentall point, and of great consequence: and that is cleare, because else Gods *promise* should not be *true*, if God were mutable, and should bring us into a state of *adoption* one day, and after cast us out. This is a point of great *piety*: But from wresting of this comes the other point, that because they cannot fall *totally*, that therefore they cannot fall at all; that because a man cannot sinne *finally*, that *justification* makes him *totally* gracious that he cannot sinne. For though God keep them from *finall* sinning, yet the best Saints fall. *In many things wee sinne all*: And he that saith he is not a *sinner*, is a *liar*, even of those that are converted. Wee tread awry every day, and there are many *slips*, and sometimes *fonle*, grosse falls; but it pleaseth God to raise us againe, but it is by *repentance* and *faith* in Christ, the same way that we rose at the first.

So, for the third point, that men need not beg *pardon*, it is from a corrupt originall. It is a good heavenly point, that there is a *certainty* of salvation granted to many Saints; that *certainty* may be *had*, though it be

not had by *all*, every one comes not to the same *degree* of assurance. From the mistake of this, comes the third; because we may be *assured* that we are in a state of *salvation*, and *grace*, and that sinne is *pardoned*, we need not beg pardon: So, they run to popery another way. Popery is a thing that they disclaim, and while they would run from popery, they fall into another extream, and run to popery another way. Compare them a little; A Saint may come to *perfection*, and keep all the *morall law*, say the Papists; a Christian may come to that *perfection*, that he need not keep it say they. Some sins are of so easie a weight, they are not to be accounted, God accounts them *no sins*, the *first motions*. God sees not these in his Children as sins say the Papists. God sees *no sin* in his children say they: here is their error. Say the Papists, if assurance may be had, why doe we beg for *forgivenesse*? It is fond to beg pardon, if wee have assurance: So they, because the child of God hath assurance, he needs not beg pardon. Thus they run by eschewing the contrary, into the same error, in a worse manner then they. For of all other, these are most *damnable*. There is never an opinion that the Devill hath stirred up, that hath a worse *savour* and *intendment* in it then these. It overthrowes the foundation of the *Gospel*, and of *Christianity*, and *piety*. It takes away *Christ*, and take him away, take away prayer, and *repentance*, and all at one blow.

O, when there are such *fundamentall* errors as these, shall we wonder if God send the *plague* to *purge* his *store*, when these shall start up, and are not smothered? And those that should smother them doe not awake authority. No man cares which way Religion goes, and how it thrives: God will *purge* this *heaven*, from the authors of these opinions, and those that should suppress it. God will not have every man preach what he *will*,
and

and hold, and do what he will. And if humane Lawes be offended, there is severity enough in correcting; Gods law is broken daily, and no man looks after it. Of all others, that one grosse point that Christians are come to, think it unnecessary, nay needlesse, nay sinfull, to beg remission of sins; then farewell Gospel, and Religion, and all.

St. Austin had some in his time that were of that opinion, therefore he hath diverse passages against it. They had no sinne. The forme that Christ gave, it agrees to every Christian, it is a forme that all Christians must use to the worlds end; they must still pray; forgive us our trespasses as long as they live, and breath. Not only all other Christians, but the Apostles, the masters of the Flock, those that were the bell-weather, the greater sort of sheep, that Christ committed the sheep to; yet the Apostles, when they were on the crosse, in suffering, or under the axe, yet still they must pray, forgive us our finnes.

And in another place saith he, There was never any Saint in the world, or shall be, but must make this prayer, forgive us our trespasses: Only that Sanctum-sanctorum, Jesus Christ, he is excepted: he gave the forme, he needed it not.

Yet further, and that is a sweet speech, the whole Church of God saith it, and he is a reprobate that saith it not, that he is in that condition, of all other there is no greater signe then this, it is to be feared he is in a state of reprobation that will not say, Lord forgive us our trespasses, pardon our sins: Therefore there was good reason why the Prophet made them make their prayer against this iniquity, that is the transgression of the law, iniquity that makes shipwrack of conscience, and exposeth to judgment, and deprives of all comfort, and iniquity that condemneth to hell; therefore there they must settle this

first petition, *Take away iniquity.*

Secondly, The extent, *All iniquity*; there is some reason why he addes that. *All* is a word of *universality*, an *indefinite* word; here is no iniquity mentioned, no sin mentioned, but *all* wound up in a clew, all in a lump propounded. *Take away all.* It is not take away our iniquity, that is meant: It is not take away *this*, or *that*; pardon our *Idolatry*, or our *rebellion*, pardon our *prophaneſſe*, or the *adulterers* that *neigh after their neighbours wives*: there be *drunkards* of *Ephraim*, pardon theſe ſins; no, pardon *all*. There is ſome reaſon why the Prophet would have it thus; pardon *all*, *take away all*: I conceive theſe three reaſons.

First, he would draw them to a *generall* acknowledgment of ſinne; for however we are tyed to a *particular* mention, and confeſſion of thoſe ſins that our conſciences are privy to, upon due *ſearch*, and in our acknowledgment and humiliation to name them to God. *This I have done, and this thou haſt done, deliver me from blood-guiltineſſe O God.* So, for thoſe ſins that are paſt our *memorie*; as there are many, thoſe we wind up in a *generall*, *implicite confeſſion*; as that *Publican*, *O God be mercifull to me a ſinner*: as here the Prophet teacheth them to ſay, *Take away all.* He would have them thereby acknowledge their *aggravation* of ſin. *All*, that is, *many*, exceeding *many*: nay, *all*, that is, *all* that can be ſaid. *Take away all* the iniquities that we can *name*, and all that the Prophet can name, or that *thou* canſt lay to our charge. Lord, our ſins are *great*; as *ſcarlet* for *die*, as *sands* for *number*: but *one* wipe with the *ſpunge* of thy *mercie* wil take away *all*: they are *more* then we can expreſſe, and *number*, there is an *all* of them: It is warrantable by the example of the Saints in Scripture: And that is one of the errors of *auricular confeſſion* that the Church of *Rome* faſtens on
men.

men, because they tie men to reckon *every* sinne, that is *impossible*; so they lay *burthens* on the consciences of men.

It is true, it is the *glory* of Christians to honour God by *confession*, and he that studies his *heart* most, knows his *life* most: but those that we cannot *reckon*, it is an *honour* to God to reckon them up in *generall* phrases, that we may give God the *glory* of *aggravation*. I *confesse* against my selfe whatsoever I *know* I have done, and I *confesse* what I have *forgotten*. There are finnes of my *sleep* that I cannot *remember*, and of my *dreames*, I *confesse* them. There are sins of my *cradle*, I *confesse* to thee. There are finnes that I took no *notice* of, before I had *knowledge*, pardon *all my iniquities*. The Prophet would draw them to an acknowledgement of *all*. Every man hath an *All*.

And if hee knew *them* to have an *all*, O what an *all* is that with which *we* are oppressed now? He that goes to reckon up the *particulars* of our *general*, the many *species*, & *kinds* in this age: it is an *all* that fills the *world*, that fills *heaven*, that fills the *eares* of God: our sins we *confesse* to thee, of *thought*, and *word*, and *deed*, of *ignorance*, of *knowledge*, of *presumption*, of *infirmities*, our *secret* sins, our open *sinnes*, against thee, against our *neighbours*, against our *selves*. Thus a Christian goes on to *aggravate* against himselfe *all* these; and what ever *else* can be said. He that goes about to reckon our *drunkenness*, our *adulterie*, our *backslidings*, the severall degrees of our *prophanesse*; the shedding of innocent *blood*, how it *increaseth*: there hath been more *blood* shedde since the *sickness* began, more *duels* about the City then I have heard of in two or three yeares before. As if we would *aggravate* sinne, when God comes to *reckon* with us. If a man should reckon the degrees of *fraud* that is
conti-

continually practised in shops, and trades; the prophaning of the Sabbath: & sin is come to that, that it is uncontrollable, that all the Magistrates in this Citie are not able to controll a few boyes, and disorderly men, that wrestle in the fields. So boyes give lawes to men, and so sin runs on. The sin that every man commits, if that be so infinite, the sin that the whole commits, how infinite is it? We have an all, He would bring them to an acknowledgement, that is the first reason.

Secondly, he would bring them to a detestation, and protestation against all. They come not to distinguish when they make confession before God: take away our mortall sins, but let our veniall sins alone; our greater sins wipe away; for our lesse, we will shift as well as we can: True repentance knowes no such distinction. Though there be a difference of sins, yet in repentance, repentance makes none; not the distinction so as to exclude any. It makes distinction to mourn more for shipwracking finnes that burthen conscience, and force, and streine our teares; it mourns most for them, but it acknowledgeth all. If it be but as a graine of sand, that it acknowledgeth, an idle word, an exorbitant thought, an irreligious gesture, indiscretion, & folly, they are fruits of the first sin: and these, and every of these are opposite to the law. If it be a transgression of the law, it provokes the Divine Majestie, and is an obliquity from him, and incurs his justice, if God should be extreme. Therefore when a Christian asks pardon, he distinguisheth not; here is the sinne that I will lay aside, and this is the sin that I will ask pardon of, no; he repents of none, that repents not of all. He distinguisheth not the profitable, and the unprofitable sins: here is a sinne I am crucified to, saith the old man, I will aske God pardon of that: but covetousnesse sticks to my fingers ends, I will not ask pardon of that. So, when nature is
weake

weake in a drunkard, he will then acknowledge, I have offended God, and sinned against the creatures in the intemperate use of them; now he dares not, for his consumption, or he must not, for his dropse. It is not repentance that crucifies this sin, but nature: but his gaming, and intemperance, these he will keep. A true convert makes no distinction of pleasant or unpleasant finnes: no, here is my Dalilah, begin with that first, all iniquity is to be relinquished; he that expects pardon of all, must renounce all.

Thirdly, there is another reason; that thereby hee might draw them to an acknowledgment of the great goodnesse of God, that he was able to pardon all. Take away all iniquity, all summed up together. By saying all, they acknowledge that God could and would remit all, if they repent of all, and leave all. Note, that there is no burthen of sinne so great, but God can pardon it, and take it away. There is a greater all of Gods mercie, then of our finnes; and of Christs merits, then of our finnes; for all the sins of the world put together, they are finite, he is an infinite Majestie: but in themselves God can number them; for they are written in his booke. The insufficiency of that merit and sacrifice that Christ layd down, and the price of that inestimable blood, that is infinite. There can be no number made of the vertue of those drops of blood which Christ shed: there can be no number made of that mercie, the drops of which God comprehends us with, therefore mercie and merit is greater then sin. If we can confesse all, God can pardon all. Look as in nature, the Philosopher observed, that infinite is of that extent, that no finite can be proportionable: as an infinite number, though there can be none, because another number may be added: but an infinite number, ten thousand millions, it is as far off of infinite as tenne, because there

there is no proportion, because it may be *multiplied*, and *multiplied*. So, though *sins* be *many*, as *millions*, it hath no proportion to the *merits* of Christ, why? because they are *infinite*: that *blood* is of excellent *vertue*, it can wash *white*; because it is *infinite*, it hath sufficiency to *pardon* all sin, and do it easily.

So it is, as if he had said: O Lord we are ready to *confesse* all, *take* all away; what we can, we alleadg against our *selves*; we beseech thee shew *mercie*. We know thy *mercie* is greater then our *sins*; as we *confesse* all, *pardon* thou all.

The Scripture sets it out by an *all* too, *the blood* of *Jesus Christ* cleanseth us from all *sin*. God hath made his promise so: *At what time soever a sinner repenteth, I will blot out all his wickednesse*. That thereby they might be drawn to acknowledge his *goodnesse* and *mercie*, to exclude their *sins*; therefore the Prophet expresseth it by this *all*.

Their *sins* were *innumerable*, but Gods *mercie* is more *innumerable*: their *sins* were *great*, but Gods *mercie* is *greater*; if they will have God to *pardon* all, they must *confesse* all, let this be the *form* you will use: that is the second; the *extent*. Now, the third is the *mayn*, the *manner* of the removall they pray for, *Take away*: But I see the time is past, therefore I will break off.

SERMON



SERMON IIII.

Hosea. 14. 2.

Take away all iniquitie, and receive us graciously, &c.



Every Nation in the world hath some peculiar language, whereby they doe converse mutually one with another: so it is true also of all the graces of God which the Apostle calls *the fruit of the Spirit*; every grace of the spirit it hath a peculiar tongue, or language, a form of speech, whereby Christians converse with God.

There is one language of faith, another of repentance, another of prayer, another of zeale, another of thankfulness. Each of these, they have severall words, severall kinds of dialects whereby they expresse themselves. The words of faith are victorious words; the words of thankfulness are glad, and chearfull words: the words of zeale are fiery, the words of prayer are winged, the words of repentance, bitter, and heavy words.

Each of these languages, and all sorts of words, they have

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have their particular *tones*, and *accents*, whereby they expresse themselves, whereby *promission* is made. For faith *receiveth* our *her words*, thankfulness *gives* out her words, repentance *cleans* them out, and prayer *darts* them out. There is none of all these *languages*, but we have a *modell* of them in this short Scripture. The language of *repentance*, that is in those words, *Turne to the Lord*. The language of *prayer* in those, *Take away all iniquity*. The language of *faith* in those, *Receive us graciously*. Of *thankfulness* in those, *we will give the calves of our lips*. And lest any of these should be wanting, we may find the fifth too, the language of *zeale*, that is in the Prophet that excited the people to these duties : *Take with you words, and turne to the Lord, or turne to the Lord ; and in turning, take words and say, &c.*

Some of these words I have spoken of already : you may remember I divided the whole into two parts, A rule of *excitement*, and a rule of *direction*. The excitement to two duties ; the duty of *action*, *Turne to the Lord*, and the duty of *elocution*. In generall, *take to you words* : and in particular it hath reference to this forme, *say thus* to him, make your prayets after *this* ; if you cannot doe that, use *this prayer*, that was the excitement.

The rule of *direction*, or forme of *prayer*, and *thankfulness* that he gives them, followes. That consists of two parts.

One part is for the *donation* of grace, *Take away all iniquity*.

The other is *promissorie* for the *returning* of grace, the grace of *thankfulness*. *So will wee give the calves of our lips*.

I am yet in the former of these, and that consists of two parts, the *precatory*.

One part is deprecatory, for the removall of ill, Take away all iniquity.

The other is supplicatory, that is, for the pouring out, or the effusion of good, the best good, the good of grace, receive us graciously.

I am yet in the former part, I considered three parts, according to the three words, for they have all their phasis.

It is not, take away sinne, but take away iniquity, it is a word of weight.

It is not take away our iniquities, or this, or that iniquity, but all, the reason of that I gave also, the extent of it for the removing of all, you heard it.

The manner of removall that the people must beg, that is in this [Take away] all, a word that is very full, of a large signification. It is more then forgive. Compare it strictly with the nature of the word, and it is more then crucifie.

The forgivenesse of sins, that properly concerns culpa. Sin may be committed where it is forgiven, according to the essence of it; it is not alway wholly crucified, and taken away. It is more then subdued, and mortified, and keep under sinne. Sin may be mortified, though the dregs, and lees, and seeds of it are still behind, it shall never be put out wholly, out of any vessel of election in this life. But this word in the prayer extends to both: Take away, both the staine, take away the corruption, take away the guilt, take away the defilement: Take it out of thy sight, that it accuse us not, that it condemne us not, that it destroy us not, and expose us to thy judgements: and take it from us too, that it defile not, that it corrupt not, that it spread not. It is as much as those two words in Psal. 103. that forgives, and heales, and those two in two, pardon, and cleanse, it includes both, this taking away. Take it away

from *us*, and take it away from *thee*; let it have no more residence in *our hearts*, no more appearance in *thine eyes*, from *below*, from *above*, both take it away.

Nay yet further, if we shall gather together all those *phrases*, and *forms* of speech in Scripture, to expresse the *pardon*, and *forgiveness*, and *removing* of sinne, all comes within the compasse of this one phrase. Not to *observe* sin, not to *impute* it, not to *remember* it; to *remove* it, to *cover* it, to *pardon* it, to cast it *behind* his back, to shut his eyes upon it, to cast it into the bottome of the *sea*; in a word, to *purifie*, to *purge*, to *cleans*e us from it; there is as much in this one word, to *take it away*.

It is a word so weighty, that that *frivolous* distinction that is used by the Church of *Rome* for the defence of their doctrine of *satisfaction*. I wil not stand upon it, the distinction is this; that when sin is *pardoned*, the pardon of sin it extends in part to the *guilt*; but it doth not extend for the *removall* of all *punishment*, because there is the *penal* part of *satisfaction* after to be performed in *purgatorie*. A distinction that will not stand before this word; to *Take away*: for if there be some *punishment* that God exacts still, sin is not *taken away*. It is a *frivolous* distinction that stands not with *sence*; for that that is *taken away* is *not*; that that hath no *entity* hath no *guilt*, that that hath no *being*, obligeth not to *punishment*.

Besides, it is not only in it selfe *frivolous*, but *injurious* to the *satisfaction* of *Christ*, as if his blessed *merits*, and *intercession* were able to quench the *greater fire*, and not to put out the *lesse*, as if it were able to free from *eternall death*, and not from *temporall*, not a *death*, but a *dying*.

Besides, if God have *pardoned*, or *taken away* sin for the *merits* of *Christ*, then it were *unjust* for God to exact it; A man that *forgives* a debt once, it is *unjust* to demand it.

it. If God have *pardoned* it, (and if he hath taken away sinne, he hath *pardoned* it; if he have *pardoned* it,) how shall he be *satisfied* in punishing againe? He that is *gracious* in *pardoning*, will hee not be *true* in keeping his *promise*? Nay, he that is *just* in *pardoning*, as the Apostle saith, *hee is just and faithfull: o forgive sinne*; will he be *unjust* in exacting that *punishment* that he hath *remitted*?

It is true, the question is not about the pouring out of *temporall* punishments in this life; for so oft times God doth, even when he hath *pardoned* sinne, he punisheth it in his *dearest* servants: but those are not *punishments*, but *chastisements*, and *instructions*. So *Dauids*, it was not saith *Saint Austin* a *punishment*, but a *plaister* that God laid to *David* to cure his sinne, it was not a *punishment* inflicted for sinne. That is not the question about *punishment* continuing in *this* life, because they have not the *nature* of *punishments*. But the question is about *punishment* properly so called *after this* life, whether it stand with Gods *justice* and *truth*, or Christs *merit*, that there should be any part of *satisfaction*, after God hath *pardoned*, and taken away sin.

It is a doctrine that will not stand before any of those words whereby pardon of sin is set forth in Scripture. In *Isa. 38.* God saith, he will *cast their sins behind his backe*; that is a *full* word. In *Isa. 44.* he saith, he will *remove them as a clond*; that is another *full* word. In *Mich. 7.* he will *cast them into the bottom of the Sea*; another *full* word. In *Jerem. 31.* he saith, hee will *not remember them*, he will *forget*, & *forgive* them. And here, and in other places he will *take them away*. Their doctrine will not endure the tryall of these places, they cannot stand together. For if God *punish*, how doth he *remove* it? and if God *revenge* sin, how doth he *cast* it out of his presence?

how

how doth he forget it? for to punish is not only to remember it, but sharply to remember it, if the paines of purgatory be so sharp as they say.

But if we look to the phraſes, ſee how God expreſſeth the contrary, *I will caſt them behind my backe*. How is that? I will not looke upon them; that that is behind God is not before; that that is not before, is not ſcene, is not taken knowledge of. God takes no knowledge of them; therefore he puniſheth not. And ſo, *I will remove them as a cloud*. A cloud, when the water is drawn forth of it, there is no more foot-ſteps, or appearance of it: ſo God promiſed to make their ſins, they ſhall be ſo far from ſending out vapours of provocation, that they ſhall be as a cloud, they ſhall vaniſh. Again ſaith he, *I will drowne them in the bottome of the Sea*. It is true, Gods eye pierceth to the bottome of the Sea, and further; he looks to hell it ſelfe: but he ſpeaks after the manner of men, that that is at the bottome of the deep, is notable to be fetched backe by any creature, or by man; no man can goe to the bottome of the Sea to ſearch for any thing that is there, that is laid up ſure, that man cannot come neare it: ſo God will hide ſin. That that is in the bottome of the Sea is more ſafe, then that that is at the bottome of the greateſt mountaine; for Art may dig there; but Art cannot come at the bottome of the Sea: even as that that is at the bottome of the Sea is taken out of mans ſight; ſo will I wipe your ſinnes out of my ſight. Farther, *I will not remember them*; that which God covers, he calls not to account for; that that God remembers not, he will not revenge; that that God caſts behind him, he will not caſt his eye upon; that that God takes away, he will not examine. If ſinne come to this paſſe, that God pronounce it to be taken away, it ſhall never appeare more; that that is buried, he hath taken it away,

it is eternally *bidd*. Saint *Austin* understood this well, when he made that excellent gradation in one of his Sermons; *sai* h he; if God once *seer* *sinne*; then it is playn that he would not see it; if he will not see it, hee will not *censure*; if he will not *censure*, he will not *punish*; if he will not *punish*, he will *pardon*. Nay, he hath *pardon*ed; that that he *sai* h to *take away*, is to *pardon*; to *pardon*, is to blot out of the Book of his remembrance; that it never rise for *accusing*, or *condemning*. We see that distinction of theirs will not stand before this word, *Take away our iniquities*. So, now the points hence are these two: The reasons why the Prophet chooseth this word; for he might have had great variety: not *pardon* thou, that is as much, not *pardon*, or *forgive* iniquity: but here is a fuller in regard of the effect. *Take away*. It is for these two reasons.

First, he would draw them to *acknowledge* that sin was *burthensome*, that they did *detest*, and *loath* it. For no man will have that *taken away*, that he *delights* in. It is plain, the Prophet would have them expresse such *affections*, that it might appeare that their sins were *odious* and *abhorminable*, and they *delighted* not in them: no man would have that *removed* that they take pleasure in. While sin is but the *pastime* of the *impenitent* heart, no man desires it should be *taken away*: but the prayer of a *wicked* mans heart is contrary, Lord, that I may *fulfill* my *lusts*, that my *sinnes* may *thrive*, and goe on. Where sin is *sweet*, and *delightfull*, that man cannot wish that it should be *taken away*, these are *repnant*. But where a man wisheth it to be *taken away*, and *pardon*ed, it is plain there it appeares a *burthen*, and *heavie*. Looke, in any thing *naturall*, and *civill*: A *servant*, a man desires not to put him away, while he is *profitable*, but if he be *unserviceable*. You cast not away a garment while it is *usefull*; but

but when you have done with it : when they will serve for your wearing, you will keepe them ; no man will cast away that that he hath profit, or pleasure by : It is either somewhat that is *hurtfull*, or *unusefull* that men cast away. So is the nature of sinne ; sinne only is *unprofitable* : what fruit have you in those things, saith the Apostle. Sinne is that which is only *hurtfull*, it exposeth men to great danger : therefore if a man would truly prepare, and fit his heart, that he may speak with enlarged affections for the pardon of sinne, let him learn first to come to the sense of it, to know that sinne in its nature is a burthen. David calls it so ; *my iniquities are gone over my head : A heavy burthen, greater then Aetna, greater then all the mountaines pyled one upon another* : but while sin is pleasing to the soule, so long it is not a burthen. Water, in its place doth not gravitate. If a man be at the bottom of the Sea, and all the waves be on him, hee feels no weight ; If he be out of the sea, a paile of water is heavie. Why ? in the Sea it is in its place. Sinne, when men delight in it, is in its place, it hath no weight : he that truly desires to have it taken away, he must find it *burthensom*. A man that is in danger of drowning, hee will cry with fervency for help : a man that sees the danger of sinne, it will make him cry and roare. The reason why we do not cry with such fervency for the removing of sin, is, because we feele not the sting, and sharpnesse of it : Therefore a good Christian makes this a part of his study, that hee may bring himselfe to find sinne burthensome : And that may be done by these meanes.

If he oft represent the purity of that law that sin transgresseth, the law of God.

The glory of that Majestie that sin provokes, the Lord of Hosts.

The blood of that Saviour that sin crucifies, the Lord of life.

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The honour of that profession that sinne disgraceth, the profession of Christianity.

The losse of that happinesse that sinne endamageth, the losse of heaven.

The bitterness of that place to which sin exposeth, eternall condemnation.

The comfort of that conscience that sin makes shipwrack of; that is, the conscience that is *within* a man, that shall either be a vessel of comfort, or woe. He that layes all these together, will begin to apprehend that sin is *burthensome*, that sinne hath weight on it: and that the Prophet provokes them to by this word. The word signifies to take a *burthen* from a man that is *over-weary*: So the same word is that that John useth concerning Christ, *The Lamb of God that taketh away the sins of the world*. The weight of sinne lay on the world, Christ comes, and takes it away; he takes it upon himselfe, that he might take it from us: That they might understand thus much, therefore he chooseth this word of weight. That is the first reason to bring them to this acknowledgment that their sin was *disfastfull*, and *burthensome*, because they could desire God to take them away.

Secondly, another thing it implies, is, hee would hereby bring them to the acknowledgment of the author of pardon of sin. He would hereby let them understand who alone is both able, and willing to take away sin. That is not in the power of any creature, or man himself, or any Angell, or Prophet, or Apostle, or Saint what soever. Here is the second thing requisite in every true convert.

First, he must find sin *burthensome*.

Secondly, that he acknowledge God to be the author of the pardon of it. It is in vaine to come before God, and not to know this. He that comes to God, must believe that he is. He that comes to God to remove his sin, must

believe that God must remove it.

Shall we come to God, and believe, and trust the merits of others to remove sinne? It is to mock God. Let our adversaries of Rome look to this; though they pretend God to be the author of pardon, yet let them see how it will stand with those poynts. One concerning the doctrine of merit; and the other concerning free-will. For if the Saints by the merit of their intercession, can procure pardon; or if those, to whom the power of the keys is committed, can properly, virtually, efficaciously, and directly remove, and take away sinne: it is plaine, they that hold these, cannot acknowledg God to be the sole author of pardon.

But the Scripture runs in another phrased: God expresseth it so, and testifies of himselfe, that none else can doe it. *Isa. 43. I the Lord blot out your iniquities.* The Prophet acknowledgeth so much: *To thee O Lord belongeth mercie and forgivenessse.* As mercie and forgivenessse belong to God; so the taking away of sinne, that is to thee alone, It hath the force of an exclusiue, because the depth of mercie belongs to him: therefore forgivenessse.

And we are happy that it belongs to him, God knows what successe we should have, if it were trusted to men that are so unmercifull. Nay, if it were in the hands of Angels, though they be charitably, and well-affected to us, that are their fellow-members; yet there is a great deal of difference; the bowels of Angels would be strait if they were the dispensers of it. No, it must be a fountaine that cannot be drawn dry; it must be an infinite bath that must wash the sou'e, and that cannot be done but by the bath that is taken from Christ, and the mercie of God.

The Jewes that were ignorant, and knew nothing in the time of Christ; they knew that, who can forgive sinnes
but

but God? Though they misapplied it, yet it is was true in the *thesis*, and in the generall, who can forgive sinnes but God? And Christ, unlesse he had been God, could not have forgiven sinnes; who can forgive sinnes but God? Cyril well upon the place, gives the reason, it must needs be so, because God is the Law-giver, and the Judge; saith he, to whom can it possibly belong to pardon, and passe by, and wipe away the transgressions of the law, but to him that is the giver of the law? Therefore none of the Prophets or Apostles durst ever arrogate this priviledge. Nathan when he was sent to David, though he had a commission from God, durst not speak in his own name, but the Lord hath pardoned. And if there were no Prophet or Apostle durst assume so much, shall we that are men, far inferior in place, and piety, and those speciall intercourses of the love, and knowledge of God?

It is true, there is a power given to Ministers declaratorie, to publish, and pronounce pardon to the truly repentant: but the power of absolution properly so called, and the power of taking away, and pardoning, that onely God keeps in his own custodie. Saith Ambrose well, the Minister of God doth that that belongs to his duty, when he declares, and publisheth pardon to the repentant; but he exerciseth not any power and authority, it is but Ministeriall. Therefore Saint Austin observes well, that when Christ gave this power to his Apostles, and Disciples, whose sinnes yeremit, they are remitted: he first promisseth, he breathed on them, and said, receive yee the holy Ghost. Saith he, first they received the holy Ghost; and then whose sinnes yeremit, they are remitted: For it is the holy Ghost that puts away sinne, and not you. It is Austin's observation.

And we may further observe, that Christ, when hee healed any, commonly hee pronounced forgiveness of sinnes;

sinnes : but the Apostles, though they healed *many*, yet we never read that they used *this* word. To note, that Christ gave the power of healing to *them*, but he kept the power of pardoning to *himselfe* : Further then it is *ministeriall*, hee kept the power of putting away of sinne to *himselfe* ; for it is an act of *Majestie*, it cannot be so to *others*. God may make *Angels* to declare it, or *men*, but the power is proper to *him*. Christ gave the power of healing to the *Apostles*, but hee kept the power of pardoning to *himselfe*. Saint *Austin* preffeth it against the *Donatists* sweetly, who would faine have got the power to *themselves*. *Austin* asks the question, tell me the vertue of whose name takes away sinne ? He speaks of *himselfe* ; is it the name of *Austin* ? is it the name of *Donatus* ? it is neither the name of *Paul* nor *Peter* : who is *Austin* ? who is *Donatus* ? And the Apostle preffeth it, *who is Paul ? and who is Apollo ? but the Ministers of CHRIST ?* But *who* is it that takes away sinnes ? *G O D* *Himselfe*.

This is the second thing the Prophet would bring them to know and acknowledge in this word ; *O Lord to thee belongs mercie and forgivenesse* ; thou art the *Father of mercie* : we can feel the smart of sinne, but cannot remove it ; thou must either take it away, or else it will not be taken away, therefore shew *mercie*, and come among us ; either take it from *us*, or else it will take *us* from *thee* ; remove it from *us*, and remove it from *thee* : Take away sinne, and receive *us* graciously. I have done with the first part, the *precatory* part, which concerns *Malum tollendum*, the evil to be removed, the vill of sin.

The second is, *bonum largiendum*, in these words, Take away all iniquity, and receive *us* graciously. It is in the

Originall, and shew us good. Yet in the Originall a little further, *Take away iniquity, and receive good.* Like that phrase in the Psalm, *He received gifts for men; that is, he gave gifts to men. Receive good; that is, shew good: shew thy grace; that is, as it is well interpreted in English, receive us graciously.*

Two things are to be considered in it.

One that I propounded in the forenoon, though I came not to it; that is the *connexion* of *this* part to the other.

The other is the *order* of *this* part with the other, why it is *joyned*, or *added* to the other clause, and why it *followes* it; I shall hardly speak of all.

But let us looke upon the *connexion*; why is this clause *added* to the other? Is not this enough; *take away all iniquitie*? It seemes this is *superfluous*: for where ever sinne is pardoned, grace is conveyed: where GOD takes away sinne, he discovers grace: and where hee crucifies the old man, he stamps the image of the new: where hee frees from death, he gives interest to life; where sinne is pardoned, salvation is stated upon the soule; what need this follow? this one word, *take away all iniquitie*, is all the expression that need to be used.

But the Prophet would bring them to a greater enlargement, and it is added for speciall reasons, I will bring them to these three.

First, it is added as a clause of *illustration*, *Take away all iniquitie*, so shew thy self *gracious & favourable*. Noting this, that there is nothing doth more *magnifie* the goodnesse & glory of God, then the *pardon* of sin; nothing doth more shew his grace then that: As if he had said, thou art the Father of mercie, & we have need of mercy, thou hast mercy for thousands; and we are thousands that beg it, we pray

pray thee to pardon our sins, and manifest thy mercie in pardoning, by receiuing us graciously: shew us grace in the pardoning our sins. It is the greatest evidence of the mercie of God in the pardoning of sinnes; it is that that glorifies God most. It is well said by the Psalmist, that his mercie is over all his works: and we may say of the grace of pardoning, that it is over all his other mercies. There are other mercies that God shewes us, that concerne our temporall estate; O, these come not within compare. Nay, spirituall mercies, if he preserve any, it is the grace of custodie. If he deliver any from danger, it is the grace of liberty: If he accept our prayers, and receive them at our hands, that is a testimonie of mercie, the grace of acceptation: but if he pardon sinne, that hath all in it; that is Gods tender mercie, in that he shewes bowels of mercie. He opens his casket of mercy in all favours; but hee opens his owne bowels when he pardons sinne; that includes all mercies; that David calls his tender mercies: Over all our works it is, even over the worst workes of ours, which is sinne: Over all Gods works it is, euen over all the best of Gods works besides, in creating, preserving, and keeping. It is that that shines, and breakes forth, and surpasseth all other his attributes; it is that that glorifies God most, that honours him: yea, that God himselfe honours most. His grace and goodnesse appeared in the creation of the world; that was a great mercy, mercie huddled out then, but that was not so great a mercy as the pardon of sinne. For nullitie, though it be farre off from God, yet it is nearer God then sinne and iniquity is, because that is more repugnant, and contrary to his nature: it is more to pardon a sinner, then to create a world; it is more to pardon one sinner, then to make a million of men.

It is over his works of power, over his works of justice,
Justice

Justice is seen in *punishing* of sin, God shews his power in that: but there is a greater power seen in the *pardoning* of sinne, it is plain: His power in executing of *justice*, it is as the *strong* man; but his power in magnifying his *mercy* is as the *stronger* man, for it binds the hands of *justice*; the *stronger* man comes and binds the *strong* man. Grace and *mercie* are the *stronger* attributes, *stronger* then *justice*; though both be the same in God; yet in *manifestation* it prevails, and exalts it selfe against *justice*. If Gods power be seen in *punishing*, much more in *pardoning*, because *mercie* conquers *justice*.

Besides, see it in *our selves*; for a man that *punisheth* another, it argues he hath power over another: but he that *pardons* him that deserves to be punished, shews that hee not only hath power over another, but over *himselfe*, because *pardon* is both an evidence of that power that should have been in *punishing*, and of a further power in *sparing*. So the force of *mercy* is double to that of *justice*, it *magnifies* Gods power more, it is the last act of divine *justice*, the *pardon* of sinne.

Therefore in Scripture, *mercie* hath the prerogative above all other attributes in many respects.

Of antiquity, it is older, (in regard of *manifestation*; we speake still) for *mercie* and love budded out in the *creation* of the world (we speak of the effects of it) but *justice* was not *manifested* till man had *transgressed*. It was one day older in the *manifestation* then *judgement* was; then *judgement* took place, when *Adam* *transgressed*, *mercie* was before.

It hath the prerogative of *alliance*; for though the *justice* of God be *himselfe*, as well as his *mercie*: as all is but one *all* in God, his *justice*, and *wisdome*, and power, and *mercie*, all are *himselfe*; yet *mercy* is his more proper work: Therefore in Scripture, *judgement* is called his *strange* work.

work, *I will bring a strange worke* ; that is, *I will execute justice*. He calls it a *strange worke*, as *heterogenicall*, and *contrary* to his nature ; he is forced to execute judgement, our sinnes *compell* him : If it were not for sinne, he would not manifest judgements. Though *both* be naturall, yet *mercy* is *more* naturall in regard of the effect of it : It is nearer.

Thirdly, It hath the prerogative of *latitude*, it hath a greater extent : he executes *justice* *seldome*, and upon some few ; all men tast of his *mercie*. There is no judgement that God executes, but *mercie* is mingled with it. Goe over any that were executed since the beginning of the world, still there was *mercy* in it : but there is *mercie* often manifested, when there is no judgement in it. Here is the difference, judgement is never *entire*, but there is *some* *mercie* in it ; *mercie* is alway *entire* ; and there is no mixture of judgement in it. See the effects in regard of extent, God saith he will *punish* to the *third* and *fourth* Generation, the *Fathers* upon the *Children* : that is a long time, but it is *nothing* to his *mercie*, *I will shew mercie* to *thousands* of generations. A *thousand* Generations is longer then the world shall last ; For there were but 41. generations from the Creation to Christ : a *hundred* generations is like to be longer then the world shall last ; yet God will be mercifull to *thousands* of Generations, if it last so long ; or if not, hee will be so for ever, a large periphrasis, Mercy hath the prerogative of extent.

It hath the prerogative of honour, it honours God more, and God honours it more. He makes mention by his spirit in Scripture ; when he mentions judgement and *mercie*, *mercy* goes first. *My song shall be of mercie and judgement* : *Mercie* and truth are met together, still *mercie* is first, God gives it the prerogative. Nay usually he mentions *mercie* twice, for once righteous : *Gracious and mercifull is God,*

God, and righteous. And at the last day, when these two attributes shall be placed at the two hands of God; wee shall see which attribute hath preheminence, that hath the highest honour to stand at Gods right hand: judgement shall stand at his left hand among the vessels of wrath, mercy at his right hand among the sheepe, and the elect.

Last of all, it hath the prerogative of duration; for though *condemnation* (speaking of eternall condemnation, and eternall life,) though condemnation be a line of as great length as eternall life that lasts for ever: yet speaking of temporall punishment, compared with the mercie of God; so we see mercy out-lives justice in all the expressions of it, and that by a great disproportion.

It is a great disproportion between yeares and months. In *Rev. 11.* The holy Citie shall be trodden down 42. months, but they shall reigne with me for a thousand yeares. Though moneths be not moneths in that place, I come not now to examine the meaning of moneths: but see the comparison; there is mercy for a thousand yeares, there is judgement for 42. moneths: they shall be troden under foote, but they shall reign a thousand yeares.

It is a greater disproportion that is betwixt weeks and yeares: see that in *Dan. 9.* Seventy weekes are determined for the transgression of my people, that I may compasse them with everlasting kindnesse. Seventy weekes are determined for transgression: God measures judgements by weekes, but hee reckons the continuance of his mercy by many yeares, by ages, by everlasting duration, there shall be everlasting righteousnesse.

Yet further, there is a greater disproportion between yeares and dayes: yet in *Isa. 63.* The day of revenge is in mine heart, and the yeare of my redeemer is come. Here is the day of revenge, the yeare of redemption: The day of re-

O

venge

venge is in mine heart, There days are years, and years are dayes: but in this expression of them God exalts mercie that wee may see it hath a larger sphere to move in.

Yet further, there is a greater disproportion between a moment and a yeare, nay, between that and eternity. For a small moment have I corrected thee, but with everlasting mercie I will receive thee, as it is in *Isaiah*. God threatens to punish for a small moment, but his mercy endures for eternity.

Now, to sum it up, the Prophet would make them understand thus much, that nothing magnifies Gods grace and goodnesse more then the pardon of sinne: that they might professe it, that they might make it publique to his glory; his glory it is to passe by transgressions, it is a great glory to passe by many transgressions, if it be his peculiar glory to passe by any. Where sinne hath abounded, grace abounds; where grace abounds, glory abounds, where much sinne is pardoned, He calls them to acknowledge his mercy, and makes it an illustration of the former: Take away our transgressions, and receive us graciously. That is the first, it is a clause of illustration.

Secondly, observe it as a clause of inducement, a motive and argument to perswade God to forgive them. So, it stands thus, Take away iniquity, because thou art gracious, because thou usest to receive favourably, therefore take away iniquity. They begge for grace in the name of grace, and mercy in the name of mercy; shew mercy, because thou art mercifull, take away iniquity, because thou art gracious and favourable, therefore take away iniquity. It is the strongest motive of all others, to presse God from himselfe to pardon sin. The point is this;

He that comes before God to begge for mercie, must bring no other motive but mercie.

There

There is no such strong prevalent *motive* with God to shew *mercy*, as *mercy*; *Mercy* is the thing we *sue* for, and *mercy* must make God shew it. He expresseth it so, *I will pardon for my name sake*, in one place: *For mine owne sake*, in another place: *For my owne sake will I doe this to the House of Israell*. *For my promise sake*, in another place; *For my mercy sake*, in another place. Here are four, and they are all alike, to shew that *mercy* comes from it selfe, it hath a reciprocation, it moves circularly, it begins in *mercy* and it ends there. *For mine owne sake*, that is, for himselfe, and his *mercy* is himselfe. *For my name sake*, that is, as much as for my *mercy*: *Thy name is as Oyle poured out*, and it appeares that his name is as Oyle, by his *mercy*, for *mercy* is that Oyle that swims over all liquors, it appeares over all other works it is manifest to all: *For my promise sake*, that is as much as for his *mercy*, for Gods Promises are Promises of *mercy*. So all agree in this, for my name sake, it is a name of *mercy*; for my Promise sake, they are Promises of *mercy*; for mine owne sake, he is a God of *mercy*.

But yet more plaine, when God speakes of shewing *mercy*, he makes it come round, to shew that *mercy* is the thing that he will give, and the ground why he gives it, In *Exod. 33. I will have mercy on whom I will have mercy*. See how it runs, it is thus, *I will have mercy on whom I will*, that is, because I will so, if we presse God for *mercy*, doe it thus. Lord be gracious, that thou mayest be gracious, and be mercifull, because thou art mercifull: Pardon because thou art gracious, thy *mercy* hath an everlasting Duration. The Psalmist presseth it so, *Have mercy on me according to thy great goodnesse, and according to the multitude of thy mercies take away mine offences*; See how sweetly he presseth it, *Have mercy according to thy goodnesse*, he makes it come to it selfe; Pardon me according

to thy goodnesse, be mercifull because thou art mercifull: he had no other motive. In another place he hath the same Reciprocatation, Doe good for thy name sake, because thou art good deliver me, because thou art good, doe good, and deliver me. It is the same reciprocatation that *Isaiah* makes, *Isa.* 63. He hath beene good to the House of *Israell*, for his goodnesse, and because his mercies are everlasting. He hath beene good for his goodnesse. To instance no more places, in the new Testament there is the same reciprocatation that *John* makes, *John* 1. Of his fullnesse we all receive grace for grace: mercy for mercy, it is not onely grace after grace, which is a good interpretation, the first grace, and the second grace, the grace of Acceptation, and the grace of Strengthening; the grace of pardoning, and the grace of reviving and quickning, all grace is from God. But it hath a fuller signification, Grace for grace: Grace because he is gracious, because he is mercifull he shewes favour, he turnes it to himselfe. So, now the Lesson is this: that,

When we come to sue for pardon of sin before the Throne of Grace, we have no name to come in but the name of Christ.

The name of Christ is a name of mercy, that is Gods owne name; he that comes to plead his owne merit, comes in his owne name. He that comes to plead the Merits of any other, pleads in a Strangers name. If merit and satisfaction had been that way, then were mercy no more mercy, and grace no more grace, then all the Saints of God were out of the way, for they all went in this path: Mercy was the Citty of refuge to which they went, and the path by which they went. Mercy was the Water in the Well, and the Pail they drew it with: they sued

sued for mercy in the name of mercy. The Publican, David, Peter; St. Austin saith of Peter well, I read of Peters Teares, but no man ever read of Peters satisfaction, Peter could not goe in that name. Our blessed Saviour hath taught us therefore so to pray, *Forgive us our Trespases,* he taught us not to pray as the Servant in the Gospell, *Have patience with me, and I will pay thee all.* Lord be favourable a little longer, lend me a little life, and I will make thee satisfaction. No, that is not the Prayer, he that goes that way misseth; but here is the Prayer, *Pardon and forgive for thy name sake, and for thy mercy sake; Take away iniquity, and receive us favourably, receive us to grace, and Pardon for thy mercys sake.*

This is the *Forme* that Penitent, faithfull soules look to God in: No Creature is capable of merits, therefore let men never trouble themselves with the discussion of that, it is so repugnant that the Angells, though they never sinned, cannot merit, they doe but their duty. Adam in integrity could not merit, if innocency cannot merit, sin cannot, if the State of Angells cannot merit, humane cannot. Nay, the Saints that are called out of darknesse, and sanctified by grace, those Saints, though it were possible they should never sin, not so much as in the circumstances of any good Act; that they should not be touched with veniall sins (as they call them) with no ill thought, or idle word, or unprofitable gesture, if they were borne, and sanctified from the womb, as John Baptist, and Jeremiah, and should continue in a course of sanctification, without any treading amys, they could not merit, when they had done all, they must say, *They were unprofitable Servants.* He that doth his duty cannot merit; ye are but Servants when you have done all you can, nay, when you have done all you should, (if it were possible) that is more then all you can. For that grace
that

that God gives us, though it be a good evidence of his spirit, and of justification in our hearts; yet that grace of sanctification is imperfect, and no man makes a perfect improvement of Gods gifts, no man lives according to the measure of grace that God bestowes. Therefore when we have done all we can, we come short of what we ought. Nay, if we had done all we should, all that God requires, say, you cannot merit, you are unprofitable servants, you have done but your duty, you have done but what God requires. If the state of restitution cannot merit, sin and impiety cannot merit. There is in the best action that we performe, in the work of Preaching, and praying, and alms, and charity, and deeds of piety, so much Leaven, so many infirmities, that he that knowes the nature of sin, and the latitude, and small extent of piety, in his heart, when he Prayes he prays not onely for the pardon of his sins, but of his Prayers. And when he preacheth, he prays not onely for pardon of his silence, and neglect, but of his performance; if there be infirmities in the best, there is no plea of merit. Our work is onely this, to flie to the Throne of grace, in the name of grace, that is it that is a prevailing, forcible word with God, to plead for mercy, and beg for pardon, because he is gracious. It is a word that so prevails, that it carries alway mercy with it from Heaven, it is that word that God delights in; it is that word about which prayer clucks, as the Wings of the Cherubims, about the Mercy-Seate: The Wings of Prayer must flutter about the Mercy-seate, about mercy. That is the second thing, to shew what the foundation of the pardon of sin is; none but mercy, it is founded in grace, therefore he adds it to the former, Take away all iniquity and receive us graciously, as an inducement to perswade God to take away all iniquity. That is the second, I will but touch the third.

The

The Third is, he adds it as a clause of perfection, that makes up the perfect enumeration of the graces, *Take away all iniquity and receive us graciously.* There is nothing that a Christian can beg in this World, but it may be brought in the compasse of one of these two. These two words are as the two Tables of Prayer, like the two Tables of the Law, in these two, there are all kind of Petitions, all the *evill* that is to be removed, is in that, *Take away all iniquity*, and all good that is to be conveyed in that, *Receive us graciously.* So, that he might make a Perfect Prayer for them, yet very short and compendious, and yet full. *Take away all iniquity and receive us graciously*, this is a Prayer that the Prophet studied, this was the Prayer that the Spirit guided him to make for them. Here are the two hands of Prayer, *Take away iniquity, and receive us graciously.*

If we divide Prayer, as the Apostle doth, into foure sorts, that are rather parts then kinds of Prayer, 1. Tim. 2. *I beseech that Prayer, and intercession, and giving of thanks, be made to God for all men*, they are all in this forme that the Prophet prescribes them: Here is the deprecatory part for the removing of ill; *Take away all iniquity*, here is the supplicatory part; for the pouring out of all good, *Receive us graciously.* Here is the gratulatory part, *We will give the Calves of our lips.*

Take the division of Prayer, according to that scantling that David makes, Psal. 34. For obedience gives the Law to Prayer, he refers the duty of a Christian to two heads, *Eschew evill, and doe good*, upon that hangs all the Law, and the Prophets: according to these two are the parts of Prayer, one for the removall of evill, another for the infusion of grace; here are both, the removall of the greatest evill, *take away iniquity*, and powre the choicest of thy mercies on us; that is mercy, *Receive us graciously.*

One part of the Prayer is for expelling of darknesse, *Take away iniquity*, the other for the shewing of the light of his Countenance, *Receive us graciously*.

Lastly, if we divide it, as David divides prayer, *Psal.* 25. there he makes his Prayer, *Remember Lord, and remember not*; these are the two heads, an affirmative, and a negative, *remember not my sins, but remember me*: He desires God, both to remember, and yet to forget; here are both these, here is one part of the Prayer, that God would be *mindfull*, *receive us graciously*: Another that he would *not be mindfull*, *Take away iniquity*, remove it out of thy sight, *forget our sins*. Here is one part, that God would open his eyes, and another that he would shut them, shut them upon our sins, open them upon our persons. The one part of the Prayer fits the sin, the other the sinner: For sin, they pray that God would put it from them, and remove it; for themselves, they pray that God would take them to him, and receive them to mercy.

Men, when they punish sin, they cut off the sinner; but they cannot take away the sin: God is otherwise in his proceeding, he takes away the sin, and spares the sinner. To make up the perfect part of Prayer, here is the evil to be removed, and the grace to be bestowed, *Take away iniquity, and receive us graciously*, here is that that concerns the time past, *Lord take away iniquity*, what we have donethou knowest, here is that that concerns the time to come, that we fall no more, strengthen us by thy spirit, *receive us graciously*. As Cyprian speaks in another place, it is the breviary of the whole Gospell; as Tertullian saith, it is the Compendium of all Heavenly Doctrine. This text here is all the Gospell, and all that is good in the Law, it is the summe of the Gospell, it is like the Lords Prayer; here are six words in it answerable to

to the six Petitions. Take away iniquity and receive us graciously, as Christ divides that Prayer, he refers all to two heads, one for deprecation of ill. Forgive us our Trespases, and lead us not into temptation, deliver us from evil. The other for the pouring out of all good, Hallowed be thy name, thy Kingdome come, thy will be done, and give us daily bread. So here is for the removall of evil, and the strengthening to grace, take away iniquity and receive us graciously.

Here is a Patterne for us, one halfe of his Prayer is spent for the pardon of sin, the other halfe for the pouring out of grace. For a man to neglect to beg pardon, that is to be unmindfull of the time past, he that begs not grace, is unmindfull of the time to come. By pardon we returne, and by grace we stand. He that hath the consideration of Hell, that will stir him up to beg pardon, and he that sees the joyes of Heaven will beg grace; for that is the path that leads thither: to make a perfect prayer, joine both. The Prophet to give them a full forme, he joynes these, though breifly. None of them could plead, that they were not able to learne it, he joynes these, that we might learne to joine them in our Prayers. They are the things that God joynes, therefore he joines them. They are the things that the promises of God joine, therefore he joines them. They are the things that other Saints joined, therefore he joines them.

God, when he speakes of himselfe he joynes these, The Lord, the Lord, gracious, and mercifull, pardoning iniquity, &c. They goe together in God, can a man make a better prayer to God, or more perfect, then that that is taken from those Attributes, and termes that are most eminent in God? The Spirit of God joynes these together in God, we may well joine them in Prayer.

prize saith of the Lords Prayer, it is good to come to the Lord in his owne words, though there be no vertue in the words without the spirit, God will accept the words of his owne Son, when we come in the name and words of Christ. So here, it is the spirit of God that commenceth, and makes our Suites, it is the Spirit of God that frames our Bill, that Dictates our Prayers: He is the Counsellor of the Father, he knowes what the Father will grant. Shall we neglect to make such Prayers as the Spirit dictates? Can you have, sayth St. Austin, a better to Coppy your Prayers, then the Spirit of God? Then, here the Spirit of God joynes the grace and mercy of God, we must joine them in our Prayers, God will acknowledge the words of his Holy Spirit, if we come to Christ in his own words.

As they are the words that God joynes, so they are the words that are joyned in the Promise: *I will be mercifull to their Transgressions, and I will pardon their Sins.* In many of the Promises of God these two still meet; Prayer builds upon a Promise, when Prayer gets a promise, it builds, it goes up to Heaven upon promises, there is the Ladder of promises. It is impossible Prayer should miscarry, that takes the direction of the promise; God hath promised to pardon, therefore prayer sues for it, God hath promised to be gracious, therefore prayer begs it. These two are joyned in the promise, therefore they should in our Prayers.

Thirdly, they are the two that the Saints joyne, God be mercifull to us and blesse us, and be mercifull unto us; he delights to put these two, God be mercifull, and mercifull, God take away our sins, and receive us graciously; be mercifull in pardoning, and be mercifull in pouring out, and diffusing the light of thy Countenance. O! when the Saints set before us the Patterns of such Prayers, it is comfortable

ble to us; such Patterns as they *sped* with, when they were in our condition. It is a great *incouragement* and *comfort*, and *assurance* to a Christian, when I come with the Prayer of *David*, of the *Prophets* and *Apostles*: O! It is a comfort when a soule can enlarge it selfe in those *Heavenly* words that the *Spirit* of God wrought in the hearts of the *Saints* in former times. For this very purpose, the Prophet records this Prayer, that *they* might learne it then, and *we* treasure it up now, for it is full of the *Jewells* of *Heavenly* grace. That shall serve, to have spoken of that, *Take away iniquity, and receive us graciously*, the reason why he adds this clause to the other. There is one thing behind, the *Order*, but that I must reserve for another time.

[illegible]



SERMON V.

Hosea. 14. 2.

Take away all iniquitie, and receive us graciously: So will we render thee, the Calves of our lips.



GOOD and evil, are the two bounds that are set to all obedience. That they are the bounds of obedience, the Prophet David shews in Psa. 37. where he reduceth all the duty of man to those two heads, in *flourishing of evill, and following that that is good, Eschew evill, and doe good, and dwell for ever.* That they are the bounds of the grace of repentance, the Prophet Ezechiell shews us, Chap. 38. *Cast away from you all your Transgressions, make you a new heart, and a new Spirit. As the Apostle Paul, Ephes. 4. Put of the old man with the deeds thereof, and be renewed in the spirit of your mind.* That they are the bounds of Prayer, our blessed Saviour shews in those two parts, *Pray that you enter not into temptation; there is the one,*
Seek

Seeke first the Kingdome of God, and the righteousnesse thereof; there is the other part. Lastly, that they are the bounds of the duty of thankfullnesse, the Psalmist shewes againe in Psal. 103. *Blesse the Lord O my soule, and all that is within me blesse his holy name, that forgiveth all thine iniquities; that Crowneth thee with mercy and loving-kindnesse.*

All the Saints of God, they well know this, that piety is excercised about these two; these two are the hinges upon which the Door of piety turnes, both backward and forward: upon these it is, that obedience turnes, in the *shunning of evill*, and *pursuing of good*; upon these it is that Prayer turnes, in *deprecating evill*, and *petitioning for good*. Lastly upon these two, the worke of thankfullnesse turnes too, in giving God praise for the *diverting of evill*, and for the *effusion of good*.

And according to these limits we may see all these duties plainly set out in the text by the severall bounds of them. Here is the worke of Repentance, with the bounds thereof, in that clause, *Turne to the Lord*, to set out to us, as I shewed before, both the terme from which we must turne, the *aversion of ill*; and the terme of happinesse to which we must turne, that is, the *conversion* to that that is good. Put away your sins from you, *turne from them*, and then *turne to the Lord*. There are the bounds of repentance.

For the duty of Prayer, with the bounds of that, we have it in the next words, *Take away all iniquity*, there is the deprecation of that that is evill, and receive us graciously, there is the Petition we make for that that is good.

Lastly, for the duty of thankfulness, we have that in the last words, with the bounds thereof, *so will we render*, If thou wilt take away sin, we will render the prayse of that work, and if thou wilt shew us thy Salvation,

we will render the praise of that worke.

Of the first of these we spake already, and of the last I am to speake afterward; and in the second I am conversant at this time. The forme of Prayer the Prophet sets to the people, according to the bounds of it, in which I considered before, these two parts. There are the parts of the Prayer, and the order of the parts.

The parts of the Prayer in those two.

First, for the removall of *sin*; Take away all iniquity, I shewed you the reasons why he directs his prayer against *sin*; why he would have them direct it against all *sin*; why he Prayes against *sin*, for the taking of it away.

The 2. part of the prayer is, for the powring down of the grace they stood in need of, receive us mercifully, favourably, receive us to thy grace, In that, I shewed you the reasons why it is annexed to the former part, as a clause of Illustration; shew thy selfe Gracious by pardoning our sins.

As a clause of inducement, we Intreat thee for the goodnesse of thy grace and mercy to shew thy selfe so in pardoning our sins; we come to God for grace, in the name of Grace, and for Mercy in the name of Mercy.

Thirdly, as a clause that makes up a perfect Ennumeration of all wants that are comprised under these two heads. Take away iniquity, and receive us graciously. Thus farr I went.

That that remains in the second part, is onely the Order of these two particulars: For there is some reason why the Prophet sets them in this Order. Why not first, receive us graciously, and then Take away iniquity? for all other blessings are Originated in the love and favour of God: It is from his love and grace, that he grants pardon to us of our Transgressions; there is no pardon

of

of sin, where there is not *grace*, and *favour*, and *love*. Therefore the Psalmist *Psal. 85.* he sets them in another Order, *O Lord thou hast bene gracious to the Land.* And then followes in *Verf. 2.* *Thou hast forgiven the iniquities of thy People.* First God is *gracious*, and then he *forgives iniquity*, the *pardon* of sin must flow from his *grace*, and *favour*.

It is true, the *love* of God must of necessity goe before, (in the order of nature) all the *effects* of his *love*, and *favour* whatsoever: the *cause* must be before the *effect*, and the *Fountaine* before the *Streame* in nature. But yet the Scripture useth some difference of setting downe these particulars: for sometimes it sets the *one* before, and sometimes the *other*.

The reason is, because they are mutually *infolded*, and so close *knit*, that one cannot be without the other: There is no greater demonstration of Gods *grace* and *favour*, then the *pardon* of sin; if there be *grace* and *favour*, there will be *forgivenesse*, where there is *forgivenesse*, there is an evident testimony that God hath shewed the riches of his *grace*; therefore though the Prophet set it here in another order, then sometimes it is in Scripture, there is good reason for it; besides that; there may be three things said, for the justification of this order, there are three reasons of it.

Eyther as they containe in them a Petition for the enlargement of the *continuance* of grace.

Or for the enlargment of the *Evidence* and demonstration of grace.

Or a Petition for the enlargment of the *communication* of his grace to them. In all these 3. fences the order is every way justifiable.

First, in putting these two together, there is a Petition for the enlargment of the *continuance* of Gods grace,

Take

Take away iniquity, and receive us graciously : In these two he prayes for the giving of grace, and the *duration* and *perpetuation* of it. So the order is thus, *Grace* cannot be *continued*, till it be *bestowed* and *given* : In the first word he prayes for the giving of it, that God would receive them to a state of reconciliation. In the second, that he would *continue* them, and *keepe* them in that estate. Shew thy selfe *first* gracious in *pardonning* our sins, and shew thy selfe *again*e gracious in keeping us from committing sin. What profits it, though our former sins be *pardoned*, if we *continue* in them? Therefore the Prophet teacheth them to beg, not onely for *forgivenesse* of sins, but for *strengthening* of grace to *continue* in it. To shew, that a penitent faithfull soul stands in need of God, after his sins are *pardoned*. We have not done with God when our sins are *pardoned*, we need a further *enlargement* of grace to keep us in that estate, lest we relaps. Therefore the beleiving soul makes up his Prayer of these two, Lord, thou *hast* been gracious, and I rely upon thee for the time to *come*, that thou *wilt* still. The Point is this: that,

The faithfull soul after it hath had a tast of the goodnesse of God, in the pardon of sin, it rests not there, but goes on still to beg more grace.

A greater enlargement of favour; it must needs be so in the order of our desires. *Grace* is of a ravishing nature, when it possesseth the heart, it *inflames* it. Even in *Heaven*, where *grace* is full, there is an *Apetite* of complacency,

placency for desire of the continuance of that grace, and favour: though there cannot be a desire of *more*, where the Vessell is *full*. But in Earth, where grace is powred in by *drops*, there is an Appetite of *desire*, because there is *want* continually. And we never have grace, but that we see we want *more*, then a man *loves* grace *more*, when God *powres* in *more*, and he thinks he wants more.

It is the order in Gods proceeding, he layes this method, he gives his spirit for this purpose, not onely to *cleans* us from *sin*, but to *strengthen* us for new obedience, not onely to *Seale* to us our *reconciliation* for the present, but to *keepe* us for the time to *come*. And both these are the free gift, and work of Gods Spirit; it is his spirit that *seales* to us *pardon*, and it is his spirit that *strengtheneth* us, that we may walke by the strength of that grace.

And the order of our *necessity* is such: For otherwise how should we doe? It is *by grace* we *stand*, and *rise*, and *goe* on, and *persevere*. A Christian stands in need of God in *all* the passages of his life, every *minute*, and every *moment* of time, for *temporalls*, for *spiritualls*, for *naturalls*.

If we looke to those things of nature that we need. First, it is the *goodnesse* of God that must give a man *meat* for his body: And after meat, it is a second grace to give him a *Stomack*: And after that, it is a third good to give him *digestion*: And after that, it is a fourth manifestation of goodnesse, to turne it to *blood* and *spirits*, that it may be healthfull.

So for *temporalls*, it is one Testimony of goodnesse, that he *keeps* us from *danger*. It is a second that he keeps us in the *right way*: And it is a third, that he brings us safe to the *end* of our journey.

In *spirituall* things much more; if God should first
prevent

prevent us with grace, and then leave us to our selves, what security could we have? Our latter end would be worse then our beginning. We are not able to subsist of our selves one moment of time, Gods grace must have the glory and honour of all; that it may have the honour, the Prophet here teacheth them thus to pray for the first grace, and the second grace, for the beginning, and for the continuance of grace, to work the will and the Deed, that he would perfect the work. First, Take away iniquity, shew thy selfe gracious in pardoning; and then continue that grace, keep us from sinning againe. That is the first justification, if we consider the enlargement of the continuance, so the order is good.

Secondly, if we consider it as a Petition for the enlargement of the evidence and manifestation of grace, so it is good. For grace cannot be manifested till it be given, there can be no demonstration of the pardon of sin, till pardon be wrought, and the greatest demonstration of the pardon of sin is this, when Gods spirit is powerfull to subdue and crucifie sin. Then it is this demonstration they beg in the second place, pardon our iniquities, and give us evidence that our sins are pardoned, that thy spirit assist us continually to crucifie and subdue our sins: bestow upon us grace and favour and make us know that we have it. For as our happinesse consists in the pardon of our sins, so the comfort consists in the enjoying of it. It is true, that grace and pardon of sin may be had, where it is not at all times seene and felt, and perceived; but yet it cannot be enjoyed, unlesse it be seene and felt; we may have the thing, but want the comfort sometimes. He that wants the comfort, for the time he wants the thing to himselfe, and his apprehension. Therefore when God hath pardoned, and hath shewed grace, the faithfull soul staies not there, it is a Heaven upon Earth to have the

comfort, and assurance, and evidence of grace; that is the point: that,

After the pardon of sin is had, the faithfull soul staies not there, but begs for assurance, and after that, for more assurances, and still for more assurance.

Because, there may be enlargement of assurance still, as long as we are in these dayes of misery. However it please our adversaries of Rome to make a mock of the certainty of Salvation, the assurance of grace, they pin many scornes upon it in their writings, though they be the Learned of them; let them enjoy their consolation, it is to be feared that they will want the comfort, that thus deride it. The Saints in Scripture did not so, they directed their prayers oft times, not onely for the thing, but for the comfort and assurance of it; and as they rejoyced in the thing, so much more in the assurance, for the present. Looke over those in the Old Testament, and in the New. Heare the triumph of Job, wherein he wonderously delights and refresheth himselfe. *I know that my Redeemer liveth, and that I shall see him with these eyes.* There is no word of greater assurance then this, *I know.* Let their Thomas Aquinas speake his mind of that word, upon those words. *I know whom I have beleived,* 2 Tim. 1. sayth he, in this word, *I know;* there is a certainty and assurance of hope, that hope that makes us not confounded: there is a certainty in this word, *I know;* *I know that my redeemer liveth.* Therefore David, Psal. 51. he prayes not onely God to cleanse, and pardon, and purifie his sins, but then followes, *Make me to heare the voice of joy and gladnesse: Cleanse me, and make me understand that thou hast cleansed me, make me have the* comfort

comfort of it. Thou hast told me already, that my sins are pardoned, I have the assurance of it by the Message sent by Nathan, but there wants comfort, and joy, in the evident demonstration of it. O make me to heare the voyce of joy and gladnesse, that the bones that thou hast broken may rejoyce: that I may have the evidence of thy spirit speaking to my heart.

Looke to the *New Testament*, it is that perticular, in which the Holy Apostle *John* delights, and refresheth himselfe, not onely in the *thing*, but in the *comfort* to demonstrate the certainty, *1 John 3. We know*, there is *Pauls*, and *Jobs* word againe, *We know that we are translated from death to life*, it is God that hath pardoned our sins, and wrought this gracious change. There is a translation of the *Old man* to the *New*, we are translated, and we know it by the fruit and effect, *because we love the Brethren*. And in another place, *We know his spirit abides in us*. He not onely comes, and goes, but dwells, he hath taken up his *Habitation*; it continues with us, we know it, even by the *Spirit*; there is the evidence from the effect, because we love the *Brethren*, we know it by that; and from the cause we know it, because we have the *Spirit*. What is more then we know? And what greater assurance then the *Spirit*? *Paul* makes that the great evidence, *Rom. 8. We know that he hath given us of his spirit*: And that *Spirit* witnesseth, what? That our sins are pardoned, that we are the *Children of God*, that we are in the state of *Adoption*, and *Reconciliation*. The *Spirit* witnesseth to our *Spirits*. Our *Spirits* have the *Testimony*, and the *Spirit* adds a *Testimony* to that, that by the mouth of two *Witnesses* every word of *God* might be established to the soule. There is the evidence of grace, and the testimony of our *Spirit*, & of the *Spirit of God*. The Apostle *Paul* is very frequent in setting words of weight to evince the certainty

*I am perswaded that neither life nor death, nor Angells, nor Principallities, nor powers, nor any thing shall be able to sepe-
rate us from the love of God. I am perswaded, it is a word
of great assurance, I am confident, it is as much as we know,
I am assured that neither life, nor death, that nothing can
seperate this bond of union, or cut this bond assunder.
There is no Sword that can cut betweene the beleiving
soule, and the spirit of God. It is so neare a union, that
the love of God makes, that nothing can come between,
I am confident, I am assured that neither principallities, nor
powers, nor any thing shall be able to sepe-
rate us from the
love of God, he had the evidence, and he shewes that it
might therefore be had.*

Yet another place, and that is that that before I na-
med, *2 Tim. 1. I know whom I have beleived.* It is not onely
put in *2 Cor. 5.* in the Singular, but in the Plurall, least men
should have thought that Paul had it by illumination
from God, it was revealed to him from Heaven; He
knew whom he had beleived, and that none could sepe-
rate him; but shall we expect to have that assurance
given us? Therefore in the Corinthians he takes in them,
We know, he names some besides himselfe, that is, *I, and
you Corinthians,* all beleivers, or at least those that are e-
minent Beleivers, if not at all times, yet at some time, if
not at every time for the particular, yet for the generall.
*We know that when this earthly House of this Tabernacle shall
be dissolved, there is a House made without hands reserved in
the Heavens.* He speakes of the translation from the
Houses of Clay, these bodies that we carry about us, to
those Houses that are cloathed on with immortality.
God hath provided a house, and we know it, and are as-
sured of it. The Apostles, and Saints of both Testa-
ments they laid a great deale of their comfort in this
assurance, therefore they gave Testimony to it.

And

And so the Saints in *all* times, those that had most experience in the working of Gods grace, the holy Fathers of the *first* times, they triumphed much in *assurance*. *Eazill*, he shewes how *assurance* of the pardon of sin and the favour of God may be had: He brings one making the Question. O Sir, tell me how I may get it? I will tell you, saith he, if there be that spirit in you, that was in him that said, *I have hated all wicked wayes*, you have it: For if there be the worke of the spirit of God in *crucifying* of sin, there is certainly before, the *comprehending* grace in the *pardoning* of sin. *Chrysostome* he moves the question in another manner then *Basil*, upon handling those words *Rom. 8. The spirit witnesseth to our spirits*, look, saith *Chrysostome*, after all this, what cause will there be of *ambiguity*, of *doubting*? Who is there that can *doubt* when he hath the testimony and *witnesse* of the *spirit*? If the *evidence* of the spirit shew not it *selfe* *alway* in the same measure, we must have recourse to those evidences that God gives *sometimes*. And *Cyprian* goes on, though before him, and prosecutes the same Question, *Quis locus erit ambiguitatis*, &c. What place will there be for *doubting* & *ambiguity*, who can be *sorrowfull* & *fearfull* after these evidences it hath pleased God to communicate to us: let him stand in fear of death, that is afraid to goe with *Christ*, that is not *willing* to goe with *Christ*, let him be *unwilling* to goe with *Christ* that knowes not yet that he hath begun to *Reigne* with *Christ*, there is no man can be *doubtfull*, saith he.

Men, they will not *deny* but this *certainty* may be *bad*, except they be *devoid* of all experience of the working of grace. Therefore upon this weighty Pillar, *Hillarie* layes the Foundation of *justifying* faith, how shall faith *justify*, if faith be *doubtfull*? He speaks not of faith in *every* particular, but of the *certainty* of faith in the *general*

shall, if there may not be a *certainty* in the generall, how shall it *justify*? I will add that place onely of *St. Austin*, where he solaceth himselfe, by gathering together all those grounds, and evidences of *certainty* God hath promised, he hath spoken, nay he hath sworne, *Hoc est promissum*, &c. This is that that God hath sealed with his word, nay, with his Oath, that now there should be no place left to the Children of God, to make any doubt of Gods goodnesse in the pardon of their sins, when they have those evidences of *Sealing* it by the fruit.

We see it here, not onely by the consent of the *Saints* in *Scripture*, but of the *Saints* in *after times*, that *certainty* may be had, and that the comfort of a mans Conscience doth much consist in this *certainty*. Though *faith* in the time of Temptation will hold beyond the *evidence* of these things, and though it be not *alwayes* to be had, yet it *may* be had, there is a *certainty*, and it is much comfort. Therefore Christians will pray still, when they have had *Experience* of the sweetnesse of Gods grace, all that they pray for, is, the *enlargement* of their *evidence*. They pray that he would give *peace*, and that he would *speake* it; that he would give *Salvation*, and the *earnest* of Salvation; that he would give the *Spirit*, and the *earnest* of it. Here is the second thing they pray for. First, that God would *pardon*, and then make it *evident* that he had *pardoned* in the continuance of his *grace*. That is the second thing.

Thirdly, as begging the *enlargment* of the *evidence* of the thing; so begging *enlargment* in respect of the *communication* of grace, so the order is justifiable. For in putting these two together, they pray for these two things, for the *pardon* of *sin*, and for the *removing* of *punishment*. So the order stands good: For *sin* is first to be prayed against, before *punishment*: and the first suite
that

that we are to make to God, is for pardon of sin, and then for removing of judgement; and this method the Prophet teacheth them, *Take away our sins that presse us, and thy hand that presseth us; pardon us, and spare us, remove thy wrath in pardoning our sins, and then shew thy selfe gracious in removing thy judgements.* So the Point is this: that,

A true Saint of God, though he be beset with calamities, and feare of punishments, and judgements on every side, yet that is not it that takes up his first thoughts, they are taken up for the removing of his sins.

There he makes his first Prayer, there he states the fervency of his soul; because he knows the sting of sin is sharper a great deale, then the sting of punishment, and that the displeasure of God is more heaueie then any judgement. There is no judgement that is a judgement, if the wrath and displeasure of God goe not with it: For when Gods love goes with it, it is a chastisement, and not a judgement.

If we compare spirituall, with spirituall, then we shall see it plaine and euident. The flame of sin scorseth more, then the very flames of Hell; and more galls the Consciences. And the fire of Hell is not so terrible as the displeasure of God. Again, the fire of Hell is not so terrible, as the haueing of pardon of sin, is comfortable; misery is not so euill, as the enioying of God is good.

But if we compare spirituall, and temporall, then the disproportion will easily be seene? There is no proportion betweene temporall and spirituall interests: therefore the Children of God pray for spirituall before temporall.

Again, there is no proportion betweene temporall, and spirituall judgements, therefore they pray against spirituall judgements first. First, against sin, *Take away iniquity, and then receive us to favour.* Here is the order, and method that Christians set in Prayer. First, they looke to spirituall, to pray for them, to spirituall evils, to pray against them.

Though Christ in the Lords Prayer have taught us another method; first to pray for *Daily bread*, and then for *pardon of sin*. He did it to condescend to our weakness, to draw us to the consideration of that that is lesse knowne, by that that is better known. We see our daily bread, and the want of temporall is discovered to us by sense, therefore these things are more familiar, and better known, but the weight of sin we know by the demonstration of the Spirit, and the inward man, therefore that is not so well knowne; therefore, that he might give us encouragement to rest on him for all estates, he would first draw us on, *Give us our daily bread, and then forgive us our trespasser.* Not that there is more necessity of the former, but he condescends to lead us from the lesser, to the greater, and from the experience of Gods mercy in temporall, to rest on him for pardon of sin, not because the former is better.

Therefore, this is one true triall, a part of that touchstone whereby a Christian may examine himselfe, and the truth of his grace, if it beget indignation against sin, that he prayes against that first; that he find sin more burthen then punishment, and grace more sweet then all
tempo-

temporall in the World. For even wicked men will goe so far as to cry out of judgement, then *Abab* will humble himselfe, O, but a godly man, a beleiving soule cries out of *sin*. My punishment is greater then I can beare, that was the voyce of *Caine*. My *sin* is greater then I can beare, *Mine iniquities* are gone over my head, and are as a heavy burthen, that was the voyce of holy *David*.

It is true, it is lawfull, and God allowes us to pray against *temporall* punishments, and judgements, but we must keepe the due order. It is a preposterous course to pray against that first, before we pray for the pardon and removing of *sin*, because *sin* is the cause of punishment. He that would have judgement removed, must strike at the Roote, the roote is *sin*, from that bitter roote it is, that punishment springs: cut up the roote, and the Tree will not stand long. If the wound be once healed, the Plaster of punishment will fall off of it selfe. If *sin* betakes away by repentance, and turning to the Lord, then there is no such Antidote against the plague as the pardon of *sin*, then whatsoever the punishment is, it will drop off of it selfe.

It is not onely preposterous, but sacrilegious to observe that method, when we pray more for the removall of *temporall* judgements, then for pardon of *sin*, it is a signe that we love our selves, and feare for our selves, and not God, because we hate the punishment, that is displeasing to us, more then *sinne* that is displeasing to God. If we rest on God for the pardon of *sin*, our affections will be suitable; to hate that most that God hates, that is *sin*: and if we hate it, we need not be intreated in the first place to pray for the removall of it. Yet many of us are so sensible of these outward things, that we continue in a preposterous course, we more feare the shadow of judgement, then the body of *sin*, the name of punishment is more

terrible a great deale to us, then the commission of *sin*. We tremble if we doe but heare the report of *one judgement*, yet we are not afraid to goe on in a *multitude of sin*. Like distempered Patients that hate their *Physick*, and love their *Disease*, we love the *Disease of sin*, yet we hate that *Physick* that God sends to *cure* us.

Beloved, we have not so learned *Christ*; if the stamp of *Christ* be set on our hearts, here a Christian bends his forces. Piety keeps due order, devotion will in all the Prayers it makes. There is no affection, no word, no ejaculation that a godly man would willingly have out of order; he looks to all within him, he will not have his joy out of order, to bestow his joy, first upon the *World*, and then upon *God*; nor his sorrow out of order, to bestow it first upon *temporall calamities*, and then upon *sin*; nor his feare out of order, first on *judgements*, and then on *God*. No, but he sets all his affections right. First, he *fears* God, and the first fruits of his sorrow he bestowes on *sin*.

It is true, now indeed we begin to be sensible of the hand of judgement that presseth us, O let us remember that there is a greater burthen lies upon us, that must be removed: The Arrows of *sin* are more sharp then the Arrow of the *Pestilence*, and if we pull off the head of the Arrow of *sin*, the other shall be put up in the Quiver. It is true, now the Arrow is pointed neere us: God hath his marke, and as those that are skillfull in that kind, they shoot, sometimes nearer, sometimes further, as *Jonathan* shot, when he gave warning to *David*; so God shoots to give us warning, he comes nearer in the Mark he propounds, he moves neere by *Parishes*, and by *Streets*, and then nearer by *House*. Punishment is neere, but *sin* is nearer, we carry it about us, we must make *sin* far off, before punishment, that is the order the Prophet teach-

teacheth them to keepe. First, to Pray for the remouall of sin, and then of punishment.

So I haue done with the Petition. *Take away all iniquity and receive us graciously.* The parts, and the Order of the parts.

I now come to the last part, that is, the promissory part of the Text.

So will we give thee the Calves of our Lips.

In the former part, the Prophet excites them to *get Lips*, and here to *give lips*; there it is, *Take to you words*, here, *powre out your words.* *So we will give thee the Calves of our Lips.*

There are 3. things I will observe in it.

First, the duty the Prophet excites them to here, that they make this vow and promise of, to God, it is the duty of praise and thankfullnesse. *So will we give thee the Calves of our lips.* That is, *so will we blesse thee, and magnifie thy name, and sing to thy glory, we will speake of thy praise all the day long.*

Secondly, the metaphor under which this duty is conveyed, *We will give thee the Calves of our lips*, why he useth that phrase.

Thirdly, the connexion, and coherence with the former, *So will we give thee.* A man would thinke it were an ill condition, and a duty that were misplaced, would they not give the Calves of their Lips to God, except he would take away their iniquity, and remove his judgements?

The first thing, which I will onely speake of now, is this, to find out what is the duty (that is plaine of it selfe,) to which he excites them in these words. So I will read it thus in the litterall sence, *Take away iniqui-*

To we will blesse and praye thee. So there are six things the Prophet would put them in mind of, by adding this clause.

Two things in generall.

And foure in particular; all concerning thankfullnesse.

The two things in generall, he puts them in mind of, are these.

De uovendo, of making a vow and promise to God, *We will give thee.*

And *De solvendo*, of paying that vow; he labours to bring them not only to an acknowledgement of thankfullnesse, as due but to a holy engagement, that they will certainly render praise for this mercy.

Resolution, it is one worke that advanceth every duty, every civill duty, much more duties that are spirituall. There is no work that a man goes on chearfully in, except he prepare and fit himselfe by resolution. Therefore it is, that many Saints of God in Scripture took this course, to bind themselves by vowe to obedience; though there be bonds already lie at our doore, the bond of obedience, yet when we vow as David did, to walk holily before God, this adds another vowe. He that without vowe, transgresseth the Commandements of God, breaks Gods word, but he that transgresseth in a vowe, breaks Gods word, and his owne too. The word that God hath given, and the word that he hath given. Therefore it is a speciall meanes to keep men in the Pale of obedience, when they hedge themselves in with holy resolutions.

I know Cardinall Bellarmine, and he more remarkably then any other of the Romish Writers, is very large and peremptory in declaring that that which is within the compasse of precept, cannot fall within the compasse of a vow, that no necessary duty can fall within the compasse

parte of a vow. But if there were not testimony of the
 Saints in scripture, the testimony of their owne writers
 are sufficient evidence against it, besides the truth he saith
 Alphonſus, Pica, Capelane, Valencia, these four they are
 bold all of them to expresse themselves to be of ano-
 ther opinion; that properly and directly that that we are
 made to, by the necessity of precept, most properly falls with-
 in the compasse of a vow, and it is most safe; for one
 may safely vow, that that he is made to doe, and the vow-
 ing and resolving of it, adds a second obligation, it is an
 awaking. Therefore David took this course, he bound
 himselfe by vow, and promise, and oath. I have sworn that
 I will performe thy righteous judgments. He exalted him-
 selfe by these obligations, to every duty of piety, he set
 himselfe those Lessons of piety, he talked himselfe to
 such duties; sometimes to repentance, I will saye I con-
 fesse. Sometimes to obedience, I will walke in thy com-
 mandment. Sometimes to prayer, At morning, noone,
 and evening, I will call on thee. Sometimes to thankfull-
 nesse, Seaventimes in a day I will prayse thee. He talked
 himselfe to these duties, thereby to keep, and bidge in
 his obedience. So will every Christian, that he may
 keep himselfe in the path of piety, he will oft consider
 how he walks, and consider his purposes and resolutions;
 and strengthen himselfe in holy purposes, it is a great
 meanes to arme our selves. A heart will not easily be
 overcome with temptation, that is armed with good
 purposes; good purposes incite to prayer, and practise, you
 take away perseverance, if you take away practise and
 performance, you take away endeavour, if you take away
 resolution. Therefore if you will learne to keepe your
 selves in the wayes of Gods Commandment, learne
 oft to returne to purpose.

We must tread aright when we have done the best, but
 bad

if there be a good purpose God takes that for performance, if we arme our selves with good resolutions. Let us not take this help from our selves, since we come short of performance, let us have endeavours, and purposes. This the Prophet teacheth them when they come to performe their thanks, they must have purposes, *We will give thee.* Those are the two first things he minds them of in generall.

There are other things he minds them of, in particular, and they are these foure.

The first is this, That *Thankfullnesse* is due to God for all his mercies.

It is due, by right of Lordship, because God is Lord and owner of all we have, he is Lord of our life and being, there is the Fountaine of all goodnesse. Whither should the streames run but back to the Fountaine, to the Sea? Lyth Bernard, let the streames of thankfullnesse run back to the Head, they are drawne from grace, they come from God, the grace of pardon, and grace must returne to God, the grace of thankfullnesse.

And it is by right of Debt, his, we owe it him; it is a Debt to any man that doth us a courtesie, no lesse requittall can be made for the least good turne then thankfullnesse, yet those that they doe, are small, and they are tied by the bond of Charity, and by the Law of God, and they sin if they doe it not, and those that they doe, God doth by their hands, he inclineth them to it. Then, if we account it a misery, if we be unthankfull to men, we owe much more of this duty of thankfullnesse to God, by another bond, because from him we have all mercy, and the choicest mercies. What hand soever reacheth us a blessing, God is the author, God gives it. And can we give him any thing lesse then thanks? We can give him nothing else. He gives it us when we give him thanks, and

and prayse, we pay him with his owne, we give not his *mercy* back in the *kind*, but virtually in the *strength*. He that gives *glory* to God, he gives the *mercy* back in *strength*. But we can give *nothing* to God, that he hath not before in a more eminent manner, whether it be *praise* or *glory*, or *blissing*, or *reverence*, or *worship*. His name is *glorious*, though we give it not; his name is *admirable*, he will make his *glory* appeare, though we *dishonour* him. But he so interprets it in *mercy*, we are sayd to give it, when we *acknowledge* it. He is not capable of our *gift*, but when we *testifie* that he hath it, we are said to give it. The *Knee* when it *bows* before him, *worships* him, and the *heart* when it is *ravished* with admiration gives him *reverence*, and the *tongue* when it *speakes* of his *praise*, gives him *thankfullnesse*; if God take these as *gifts* at our hands, that we *owe*, and can add no *addition* by it, we can doe no *lesse* then *acknowledge* that *thankfullnesse* is *due* to God for all his *mercies*. That is the first thing.

A second thing, he would teach them to *acknowledge*, that *thankfullnesse* is especially *due* for the *pardon* of *sin*: when *sin* is *pardoned*, the first bud of new *righteousnesse* in the *heart*, O, it is *thankfullnesse* to God. Bless the Lord O my soule, and all that is within me; and then followes, *That forgiveth all thine iniquities*. We owe God *praise*, and *glory*, for all his *mercy*, and *goodnesse*, but for none more then the *pardon* of *sin*; for here is the *stock* upon which other *graces* are *grafted*, when once *sin* is *pardoned*, all *temporall* things prove *comfortable*. Therefore when they beg for the *Pardon* of *sin*, say they, *We will give thee the Calves of our lips*.

There is *thankfullnesse* due to God, especially for *spirituall* *mercies*, and of them, for the *grace* of *reconciliation*, the *forgiveness* of *sins*. A Christian will be *methodical*

call in his thankfullnesse as well as in his Prayer. I shewed before that devotion keeps good order, it prayes for spiritualls before temporalls, and against spiritualls before temporalls. And thankfullnesse keeps a good order, it gives thanks for the best mercies first, and most. Though all the mercies of God be good, yet there is a difference, there is a difference betweene spirituall mercies, and temporall. For temporall mercies. Liberty is better then Wealth, and life then liberty, and grace then all. As God hath set an order in mercies, so thankfullnesse observes an order; he doth not thanke God so much for temporall mercies, as for pardon of sin, that swallows up the heart, and takes up the whole latitude of the affections. There is thankfullnesse due for establishing us in our civill Callings, but more for calling us to the acknowledgement of the truth. There is blessing due for keeping us in this World, but more for the hope of life in another world. Many thanks are due for Creation, but more for redemption, for in Creating us, he made us once, but in redeeming us, he made us againe, and in giving us the hope of life everlasting, he makes us for ever. There is great thanks due for removing temporall Plagues, but more for the removing of his wrath and our sins. Therefore the Prophet would have them understand, that as they prayed, first, Take away iniquity, so they should give thanks in that order, when their iniquities were taken away, then they should thanke God for the pardon of their sins: first for spirituall, then for temporalls.

Reason shews this order; for in our Prayers we Pray for temporall things with conditions, but for spiritualls without conditions, as we pray for them more ferocently, so we should be thankfull for them with more enlarged hearts. So in taking away temporall things, we give thanks as Job did, but in spirituall things, we give thanks when

when God gives them, but none gives *thanks* for the taking them away.

It is true, when God *with-holds* grace, he can make grace grow out of that *separation* from himselfe, but that is by *accident*, that the want of grace should be a meanes of the *propagating* of grace, but properly and directly none can *rejoyce* in the taking away of grace. We give *thanks* for *temporalls*, when we want them, but for *spiritualls* onely, when we have them. That is the second thing.

Thirdly, another thing he would instruct them in, by adding this clause, is this, that *thankfullnesse* must be joined with Prayer: first, he teacheth them to pray, Take away iniquity, but he closeth the Prayer with *thankfullnesse*. These must goe together, they are *sister-duities*; and in a large sence speaking, *thankfullnesse* is a part of Prayer; therefore as Prayer enlargeth it selfe in expressing of wants, so *thankfullnesse*, in expressing it selfe in Gods goodness. It is a defect we find in the *Missalls* of the *Romish* Church, where we find many Prayers made to *Saints*, but not one forme of *thankfullnesse*. If it be lawfull to pray to them, it is lawfull to thanke them for favours received by them. What a grosse error is it in them, to make Prayers, and not to thanke them? Those are more rare, they set them at the end of their Books. *Glory and praise be to the Virgin Mary*; but for the particular, since they make so many Prayers to the *Saints*, why doe they not thanke them? As in the one, they are *injurious* to God in praying to *Saints*: so in the other they are *injurious* to the *Saints*, in not *thanking* them, for so many mercies they receive, for the rule is firme, whom we pray to, we must give *thanks* to: for the mercies we may pray, we may give *thanks*. As *Elisha* spread himselfe upon the Child,

band upon hand, and face upon face, so in these two duties, the hands must be spread to God, and hands, and eyes must be fixed and fastened on God in giving thanks when we receive mercies, as they are fixed in begging, and the hands must be spread as wide in blessing God, as ever they were in praying to him, and the Knees must bow as low, and the voyce of the lips must be lifted as loud in giving thanks for mercies, as ever they were extended in praying for mercies. It is a signe of an ungratefull heart, to be fervent in begging mercies, and to be unmindfull of thankfullnesse. Therefore the Prophet bids them joyne thankfullnesse to Prayer.

That is the third thing he minds them of, that thankfullnesse is due for all mercies, and for spirituall mercies, and that thankfullnesse must goe along with prayer.

The Fourth is this, that thankfullnesse is to be the close of Prayer, here the Prayer ends. *So will we give thee the Calves of our lips.* Prayer is one of those duties that I said had a Language, there are two Letters that make up the Language: Confession of sin, that is the Alpha, and thankfullnesse to God, that is the Omega of it.

All Prayer opens with confession of sin, all Prayer shuts with thanksgiving; that is the end of Prayer. Prayer it selfe is the Key that opens to all duty, and thankfullnesse is the Key that locks up prayer.

O! How sweet will the order be observed, when Prayer makes the Way, and Thankfullnesse cloeth it; Where these two are joyned, when a man is conversant in that worke, be it Morning, or Evening Sacrifice, both Sacrifices meet in this; in Confession of sin there is the Dawning of the D A Y, and in giving Thanks there is the Evening Sacrifice, the Latter end, and Close of Prayer.

Christ

Christ taught us *this* in the Lords prayer, after he had set downe six Petitions: For *thine is the Kingdome, the Power, and the glory*, to shew that Prayer must be shut up with thanksgiving.

The Apostle Paul shewes it, in 1. Tim. 2. I exhort that Prayers, and Supplications be made for all, with thanksgiving. In Phillipians 4. Therefore let your Suites and Requests in all things, be made knowne to God by Prayer, and Supplication, and giving of thanks. In both places giving of thanks comes in the last place. With Prayer, and Supplication, and giving of Thanks. Why doth he set it in the last place? To shew, that thanksgiving must close up Prayer. So will we give the Calves of our lips. That is the fourth thing.

And how well doe all these, if they be put together concur in the preparation we are to make this day for the Sacrament? Looke back to the first point delivered, and see if there be not a concurrence of all these. Remember the three enlargements of the order of them, remember these six things, in joyning these to them. So will we render the Calves of our lips.

When we come here, we pray to God for his grace, and for the continuance and enlargement of his grace, therefore it is that he instituted the Sacrament, that it might be an instrument for the confirming and conveying of grace, it is the instrument that God useth. Thereupon it is, that diverse of the Fathers are bold to call it, the preservative against everlasting death, the conservative to everlasting life; the salve of immortality. We come here to beg grace, and the continuance of it, we come to beg grace, and the evidence of grace too, by the confirming, and assuring of it: For that purpose the Sacrament was instituted to confirme our faith, that we might not want a memoriall of all those great things that Christ wrought

wrought for us. In this respect the Fathers call the Lords Supper, the *pledge of eternity*, the *defence of faith*, the *hope of the Resurrection*, because here grace is enlarged, it pleaseth God to enlarge and *confirm* it this way. For those that want *certainty*, here they may get *assurance*, those that have it may get an addition.

Thirdly, here we beg pardon of sin, and we give thanks for it, and we come to have that sure to us, and make *acknowledgement* of it, by *thank fullnesse*.

Lastly, here we acknowledge *thank fullnesse* to God for *mercies*, and make new *purposes*, and *resolutions* of obedience, we arme our selues with new *vowes*.

Now this calls all those notions back to your mind, that I delivered before. It is called therefore the *Eucharist*, because all Gods mercies, are here *summed* up in the *memoriall* of them, in this blessed *Sacrament*. And here we give God thanks, not for *one* mercy, but for *all*, and for the *Fountaine* and *Foundation* of all. Therefore the Apostle calls it, the *Cup of blessing*: that is, the *Cup of Thank fullnesse*. Our blessed Saviour gave that ground to the *Eucharist*, for you know that he did *breake* the bread with giving of *Thanks*; to shew to us, sayth *Chrysostome*, how we should *carry* our selves, how we should behave and demean our selves in receiving these blessed mysteries, how we should receive these *Mysteries* from the hand of that gracious *goodnesse*, that *fountaine* of mercy, that gives them with *thank fullnesse* receive them *so* as Christ gave them: he gave them with *thank fullnesse*.

And here we have occasion of excitement for *blessing* God for the *pardon* of sin, and of *blessing* God, for giving *Christ*, for giving not onely *Christ* to be *with* us, but to *die* for us, and not onely *so*, but giving us this *memoriall* of it, in which is the *summing up* of *all* mercy.

So you see here is the *summing* up of all. Therefore let us joyne all these together, and when we come to the *Lords Table*, remember this Prayer. *Take away all iniquity, and receive us graciously, so will we render the Calves of our Lips.* So much of the first consideration: We looke upon the duty of *thankfullnesse*, as it is set downe in *literall* termes. So much for this time.

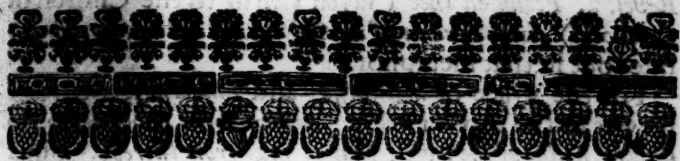
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SERMON

I will remember. So much for
 this time.

2 E R M O N



SERMON VI.

Hosea. 14. 2.

So will we render the Calves of our lips.



THE Word of God, as it is well stored with variety of *figures*, and *elegancy* of Speech, so it doth not abound with any more then with *metaphors*. For a *metaphor* is as a *Glasse* in which we see by *reflexion*, that duty which in the *literall* precept comes to our understanding in a more *familiar* manner. So, while we have any *precept* commended to us in both formes of Speech, there is a *double* benefit to us. In the *literall* forme, God shewes us the *duty*, and in the *metaphoricall* forme he shewes us the *beauties* and *delight*, that is to be found in those precepts that he gives us. Therefore you may observe that there is hardly any duty of piety in all the Scripture, but in one place, or other, it is commended to us in *metaphoricall* words.

T

For

For the grace of *faith*, the Apostle St. *John* tells us in *Revel. 3.* *I counsell thee* (sayth Christ to the Church of *Laodicea*) *that thou buy of me Gold tryed in the fire : faith* is set out in that metaphor.

For the grace of *meeknesse*, and *innocency*, St. *Peter* shewes us the way. *1 Pet. 2.* *As new Borne Babes desire the sincere Milke of the word, that ye may grow thereby.* Simplicity and innocency is commended to us in that metaphor.

For the grace of *perseverance*, St. *Paul* tells us in *Heb. 12.* *Let us run with patience the race that is set before us.* *Perseverance* goes on till it come to the end of the race, it is commended to us in that metaphor.

For the grace of *repentance*, the Prophet *Joel* sets it downe, *Render your hearts and not your Garments.*

For *Prayer*, *David*, *Let it come before thee as incense.*

And for the work, and duty of *Thankfullnesse*, the Prophet *Hosea* in this place, which is one of the harshest metaphors that we meet with in all the Scriptures. As for *Prayer*, to be resembled to incense, there is a great deale of reason, that is, obvious to any eye ; there is a *Holy breath*, a *Celestiall smoake*, that goes out of fervent *Prayer*, as incense from the *Altar* that ascends up to God. *Prayer* hath an ascending faculty as incense hath. But for the work of *praise*, and *thanksgiving*, to be set out under the metaphor of the *Calves of the lips* ; it may seeme at the first view, a metaphor far fetched, but that there is no title in the Word of God, but that it is added upon speciall worth, and reason. Therefore it will be worth our labour, as before I shewed the nature of the duty of *thankfullnesse*, as far as it concerns the *literall* part, so now to look upon it, in the *Glasle* of this metaphor. We will give the *Calves of our lips*. I told you there were 3. things that I would consider in this last part of this Scripture.

First,

First, what the *Duty* is, that the Prophet aims at, to which he would excite them, when he adds this to the former Prayer. *Take away iniquity, and receive us graciously, so will we give the Calves of our lips.* That is, so will we *blesse*, and *praise*, and *magnifie* thy name. According to this acception, I spake of it in the Fore-noone, I told you this duty was added, the memoriall of it, to commend to them the remembrance of somewhat in generall: to mind them,

De. vovendo.

De solvendo.

Of the Vowing, } of *Thankfullnesse*.
Of the Payment, }

The prophet hereby would engage them, he makes them to give a pledge, a *Hostage* to God, that if he would be gracious to them, they would not be *unmindfull* of their Covenant againe, but returne *praise* and *thanks*.

The things he would remember them of in *particular*, are these.

First, That *Thankfullnesse* is due to God for all his mercies.

Secondly, that it is due to God, especially for *spirituall* mercies, for pardon of sin. *Take away iniquity, and then we will praise thee.*

Thirdly, that *thanks* and *praise* must goe *hand in hand* together. There is no Prayer that we offer to God that must exclude *Thankfullnesse*. First he teacheth them to pray, *Take away iniquity*; and then to add, so will we give thee *praise* and *glory*.

Then Lastly, that *thankfullnesse* is the best close of Prayer. Prayer is that that opens to all other duties, and *thankfullnesse* is that that shuts up prayer. These were

the things observed in the first part in the Forenoone.
 Now the second thing that I considered in it, was to look upon this duty of *thank fullnesse*, as it is expressed in this *metaphor*.

And in the third place to come to the *connexion*, in this Particle, *So*, or *Then*. These are the two things I am now to speake of.

The first is to looke upon the *metaphor*: for there is a great deale of matter couched in that if I mistake not my selfe. Therefore I will examine it in these two things.

What is the *ground*, the *foundation*, upon which this *metaphor* is pitched, that he should rather choose *this*, then any *other*.

Secondly, what is the *reason* why the Prophet rather expresseth the duty of *Thank fullnesse* in a *metaphor*, then in *literall* termes.

The first is this, what are the *grounds*, upon which this *metaphor* is built, or whence is it *derived*? The *Calves of our lips*. There are two words, it might have beene *varied* either way. For the first, *Boves & capras*, the *Goats*, or the *Lambs of our lips*; no, it is the *Calves of our lips*. And for the second word, it is not the *Calves of our stalls*, but of our *selves*: and in our *selves*, not the *Calves of our hearts*. A man would have thought that that should have carried the *sway*, and turned the *Balance*; no, the *Calves of our lips*. There are reasons as I conceive, to be given of all this.

The first is, for the first word, why he instanceth in this *creature*, rather than any *other*, for there were other *Creatures* that were offered in *sacrifice*. The *Turtles of our lips*, or the *Lambs of our lips*. What doe we think should be the *reason* why he makes choyce of *this creature*, which if we compare *Creature* with *Creature*, seems the

the most grosse of all other to expresse the duty of *thankfullnesse*? We cannot say, it was onely in allusion to *Sacrifice*, for other Creatures were used in *Sacrifice*, as well as *Calves* and *Heifers*. We cannot say, it was because *this* Creature was a *Type* of *Christ*. So it was. *Luk. 15.* when the *Prodigall* came home to his Father, who is every *penitent* sinner, and the Father there is our Heavenly Father, that receives sinners when they come to him. And there it is said for his entertainment, that he made ready the *Fatted Calfe*, and *Garments*, and *Rings*: these are to explaine to us the *fruits* of *Christs death*, and *Sacrifice* of himselfe, and the *Garment* of his *righteousnesse* put upon us. As *Chrysostome* well sayth, the *Fatted Calfe* is *Christ*, Sacrificed for our sins. Therefore compared to the *Calfe*, *Quia immaculatus*, &c. Because he gave himselfe a *Sacrifice* of *redemption* for sin. And the *Fatted Calfe*, because of the *excellency* of his *Merit*, and the *All-sufficiency* of it. Yet this is not a sufficient reason, for though *Christ* were typified in the *Calfe*, he was so in the *Lamb*, it is so exprest by *John Baptist* himselfe, *Behold the Lamb of God that taketh away the sins of the World*. Therefore if that were the onely reason, because it was a *Type* of *Christ*, it should run as well the *Lambs* of our lips, as the *Calves* of our lips: therefore I conceive, this reason may further be added. There is never a tittle of this Prayer, that the Prophet composed for the People, but was well pondered in the Ballance of his spirit; and as I shewed in the rest, that he brought them to some consideration in every tittle, and word, so he would bring them to consideration by this phrase. In *Jerem. 31.* the People of *Israell* are compared to an untamed *Heifer*. In *Hosea 4.* they are called a *Backbiting Heifer*. Their rebellions were so great, that they are set downe by this metaphor, even *Israell* was an untamed *Calfe*, or *Heifer*.

Fur-

Further, *this* Creature that they are compared to for their rebellions, it was the Creature whereby they provoked God in the Desert, they made a *calfe*, and worshipped it. After in *Jeroboam's* time, there were 2. set up, one in *Dan*, and another in *Bethell*, and they worshipped them; and now in the Prophets time, they said to the works of their hands, *ye are our Gods*. It is likely those Creatures continued in the same resemblance. They turned the similitude of God, to the likeness of a Creature that eateth hay. By this phrase it is likely the Prophet would bring them to the consideration of their sins. Take away iniquity and receive us graciously, so will we render the Calves of our lips. As it is observed of the *Aegyptians*, and the *Israelites*, the *Israelites* Sacrificed to the true God, those that the *Aegyptians* made their Gods. The Prophet would have them sacrifice themselves to God in that resemblance, whereby the Spirit of God, had set out their rebellion. As if they had sayed, we confesse we have rebelled from the womb, as an untamed Heifer, we have dealt unfaithfully in the Covenant; we have made to our selves Gods of Gold, we will now bring our selves under the yolk, not onely our necks, but our lips also. We will offer our selves in that very resemblance, whereby we have dishonour'd thee. In that creature we have dishonour'd thy name and in that very resemblance, for the acknowledgement of our sins we come to thee. So will we render the Calves of our lips. Yet, there is somewhat more in it, why he instanteth not onely in this creature, but in this condition of the creature. The Calves of our lips, it's not Ox or Heifer. It may seem this, they were novices in Religion, *Vitulus* is the first part; they were not acquainted to give the Sacrifice of praise; now they were brought to the sight of themselves, they would give the Sacrifice of new praise. They were inured to dishonour God, now we will sing *Psalmes* of
of

of thanks giving, and praise thee with songs of glory, and blessing. Here was a new change, it was the first fruits, the beginning of their offering, and obedience, therefore a calfe. It was not onely a new part, but they acknowledge that this sacrifice of praise was imperfect, it was not yet come to any maturity, & strength, & ripenesse, they did but bleat out praises yet, they could not come to sing songs of praise that were perfectly set, as other of the Saints had done before. We cannot give thee a Sacrifice acceptable for perfection, but as well as we can, we give thee a Sacrifice that thou art pleased to accept for the present, there is the Calves of our lips: that is the first, why Calves &

2ly Why the Calves of the lips? There is a double opposition, why not the Calves of our hearts? Why not the calves that we take out of our Stalls? But the calves of our lips? I conceive why the Prophet sets it in this order; there are these three reasons.

First, he would draw them hereby from all opinion of the *Cpus operatum*, of their Sacrifice: they were too prone to think well of their sacrifice: therefore hereby by turning the word with this metaphoricall, the Calves of our lips, he would draw them to consider that God was not delighted with the offering of the sacrifices they gave, if they kept back their hearts and themselves. The Sacrifices that God expected was praise and obedience, spirituall Sacrifices, that they should not make their boast what Hecatombs they had offred, how many Calves or Lambs, these God delights not in, he expresseth himselfe so, Psal. 50. I will take no Bullocks out of thy house. He cares not for their sacrifice, if they withdraw themselves; no, he expects a sacrifice, I will not take it out of thy house but out of thy heart, not out of thy fold, but out of thy self. The prophet would hereby lead them to this consideration, that they should give spirituall sacrifice, and look in their cere-

moniall Sacrifice to that that was *morall*, that God expected. The Sacrifice that God looked for, was *praise*, the *lips* to be the offering, the *tongue* the *knife*, the *heart* the *Altar*; both the *Priest* that offered the *Sacrifice*, and the *Sacrifice*, and the *Altar*, all, God would have from *themselves*. That is the first reason why the Prophet sayth not, the Calves of the *Stalls*: *David* sayth in one place, *Then will we offer young Bullocks upon thine Altar*; no, sayth the Prophet, the young Bullocks of our *lips*. That is one thing.

Secondly, Another thing, why it is not said the Calves of our *stalls*, but the Calves of our *lips*, it was for their encouragement that they might not be *backward* in returning, and making retaliation to God. It is not a *costly*, sumptuous *Sacrifice*, that God expects. There is nothing more cheap then *words*, and words of *praise*, that come from a *sincere* heart, these God calls for. Every man hath *words* ready, it is a *Sacrifice* as *easie*, as the moving of the *lips*; he would not *burthen* them; I require it not out of thy *House*, or out of thy *Fold*; they need not goe to *Arabia* for *Spices*, they need not goe as *Abrahams* Servant, to the *Field* for a *Calf*; no, they had it in *themselves*, there was the *fruit of the lips*, the fruit of *obedience*, and *praise*, within themselves.

Had it beene propounded so, it is likely that *Worldly* men would have beene ready to have kept *back*. As many of us, we are readier to give God the *Calves of our lips*, then of our *Stalls*; we love not to *Sacrifice* to God, of that that *costs* us somewhat, it should be the least and the worst, if we were to make choyce of it. The Prophet would prevent them here, in their *Worldly* mindednesse, that no man should have *excuse*: the *Poore* man could not plead, I have not *wherewith* to offer, he shewes that God accepts any thing that comes from a *good* heart;

heart; the *Widdowes myre*, the *cup of cold water*, the *words*, the *Sacrifice of praise*. As *Lycorgus*, sometimes when he set *Lawes* to the *People of sparta*, whereby they should *Worship* their *false Gods*, and they were *poore, cheape Sacrifices*, and one asking him the reason why? Sayth he, that there may never be a *Cessation*. If I should charge them with *costly Sacrifices*, they would not *continue* to *Sacrifice*. So *God*, because he would not *overcharge* them with *Sacrifices*, he seeing the *Worldlinesse* of their minds, he sayth, not the *Calves of your Folds*, but the *Calves of your lips*. That is the second thing.

Thirdly, the Prophet would shew hereby that God expects the *choyse Sacrifice of praise*, the most *pure*, and *innocent Sacrifice*, as *Ambrose* sayth well, *Vitulus* was the *Calf* that was reputed an *unspotted Sacrifice*. To shew that he that comes to praise God must bring *pure, cleane, and undefiled lips*. He that regards *iniquity in his heart*, or brings it in his *lips*, he offers the *Calves of his lips*, but God will not be pleased with a *Sacrifice* from that mans mouth, whose *mouth* is polluted with *Blasphemy* and *prophanenesse*, and *obscene Language*. A *prophane* man cannot please God with the *Calves of his lips*, he hath *blasphemous lips*. The lips that are given to *filthinesse*, cannot give God a *Sacrifice*, they are *polluted*. The lips that are given to *lying*, and *fraud*, they cannot give God a *Sacrifice*, they are *deceitfull lips*. They are *pure*, and *chast lips*, that must be *Sacrificed* to God: Our *lips* must be of the same *die*, and *temper*, with our *hearts*, *sincere hearts*, and *sincere lips*, *holy affections* God looks for, and *holy words*, and *holy breathings*. That is the third thing, he calls them the *Calves of the lips*, that is, *choyce, extraordinary lips*. He would have *such lips* as he would have *Calves* upon the *Altar*, he would not have *Calves* that

that were *lame & defiled*; so, bring such *lips* as are acquainted with the praise of God; these are the lips that God expects. Againe, there is somewhat further, why not the Calves of our *hearts*, which is the *cheife* thing in all Sacrifices; but the Calves of our *lips*? The *lips*, if the heart be absent, are not acceptable to God; he abhors the Prayer and praise that is given with the *lips*, when the heart blasphemeth him, and the *life* prophanes him. A man would thinke it were better, we will give thee the Calves of our *lives*, then of our *lips*, or at least of our *spirits* and *hearts*. For David sets out the Sacrifice of God so, to be a *humble*, broken heart. It is the heart that God looks to, in all these, it is neither the *eyes* lift up in prayer, or the hands spread, or the *Knee* bowing, that is accepted to God, if the heart be wanting; the heart is the life of all these. Out of the abundance of the mouth, the heart speaketh, and out of the abundance of the heart, the mouth speaketh, and the eyes are lifted up, and the *Knees* bow, and if there be an Absence of that, nothing is pleasing, but the *lips* themselves are abominable, yet he saith, the Calves of our *lips*. There are two reasons of that.

One is this, though he mention not the heart, yet the heart is supposed, he need not mention it, it was taken in, The Calves of our *lips*, that is, of such *lips* as proceed from a cleane, pure, honest heart, because it is taken in, it is therefore not exprest. That was a thing to be supposed, that if they gave the outward man, they would give the inward: but the Prophet calls them here, because of their negligence in the expression of their thankfullnesse in the outward man. To shew them, That though mentall praise be the chiefe thing that God looks to, when the heart is there, yet it is not the onely thing; God will not onely be glorified in the soule, but in the body, he will not onely have the praise of the heart, but of the lips. We think to put off God, if we send

send up an Ejaculation, and give God a *spirituall Sacrifice*, it is all within. The Hypocrite is all for *without*, and the *timorous* Christian is all *within*: though he bow in the Temple of Baal, yet if he give God his heart, he thinks it is a good Sacrifice. But God will have praise both of the *inward* man, and of the *outward* man, because he *made both*, he *sanctifies both*, and will *save both*; he calls them therefore to *vocall* praise, with the Calves of their *lips*: they were growne so, that they knew not how to doe this, therefore sayth David, *I will praise thee with a song, and magnifie thy name with unfeigned lips*. God looks for *vocall* praise, as well as *mentall*, we must as well Praise him with our *Lips*, as with our *Heart*.

Secondly, the heart is included, for the Calves of our lips is the Sacrifice of our selves: he that gives God a gift, must give the *whole*, the lips are put for the *whole*, because they *expresse the whole*, therefore he instanceth in *this* part, that is put for the *whole* man. It is that the Apostle sets downe. *Rom. 12. I beseech you by the mercies of God, that you offer your selves a living Sacrifice to God, which is your reasonable serving of him.* Then a man gives himselfe, when he gives the Strength of the *faculties* of his *mind*, and of the *parts* of his *body*, when he gives the glory of all his *actions* and *intentions*, when he learns to *deny himselfe*. He that Sacrificeth, he *parts* with that which he Sacrificeth; and he that Sacrificeth himselfe, *parts* with himselfe, and *denies* himselfe. He that will come after me let him *denie* himselfe. A man that gives himselfe in sacrifice, goes *out* of himselfe, and keeps *nothing* back, when a man brings carnall reason, and opens his *affections*, and will, to be *subject* to God, when he brings all those *sins* which he was *addicted* to by *nature*, or hath *contracted* by *custome*, when he brings all to the *obedience* of Christ, and layes them upon the *Altar* of a *penitent*,

contrite heart, such a man offers himselfe to God. It is a thing most precious with men themselves, and it is a thing most precious with God too. There is nothing of that value, that we can give to God, as our selves, he that gives his whole selfe, gives all the duties that can be performed by man: He gives the Sacrifice of praise and Prayer, his hands are Dedicated to God in works of Charity, his eyes in Chastity, his heart in repentance, every faculty of his mind, all his whole selfe is consecrated to God. That is to make a true devotion sayth St. Austin, *Os quia bene, &c.* If any man will make a perfect vow, and sacrifice to God, let him make a dedication of himselfe, *Hoc est quod debetur, imago*, this is that that God demands, this is that that we owe, the Image of Caesar, to returne to Caesar, and the Image of God to God, God made man for himselfe, therefore we should give our selves. See how farre we doe it, Christ he gave not any thing of himselfe, but himselfe for us, his whole selfe, we must make such a retalliation to give to God againe, not any thing of ours, but our selves, that God requires. If we give any thing to the World, we give not our selves to God, if any thing to the pleasures of sin, if any thing of our selves to our selves, we give not our selves to God. The way to keepe our selves, is to give our selves to God. A man never keeps himselfe till he loose himselfe, then he is kept sure when he is laid in Gods armes. The presumptuous man gives not himselfe to God, he gives not God his feare. The doubtfull, dispairing Christian, he gives not himselfe to God, he gives not God his hope. The covetous man gives the World his desire, the World hath his love, and his joy. He that consecrates himselfe to sin, let him see to whom he gives himselfe, not to God, who is one that abhors iniquity, and transgression: You know who was the first author of sin; he that dedicates himselfe

selfe to *sin*, gives himselfe to him that is the *Author* of it, I abhor to name it, to whom we consecrate our selves, Christians Baptise themselves into the name of *Satan*, they give themselves in Sacrifice to the *Devill*: To consecrate our selves to *sin*, is to doe so, it is plaine, the Prophet puts not in the *heart* here, because the whole man is included; therefore he sayth not, We will give thee the *Calves* of our hearts, but We will give thee the *Calves* of our lips. This for the meaning of it.

Now look in the second place, why the Prophet makes choice of it, for there was a large Field of expressions that he could have used. *David* hath this work set downe in much variety of Language, so we will praise and glorifie thee, and give *laud* to thy name, so will we sing to thy praise, and honour thee in our actions, any of these would have served, yet he chooseth this, we will give the Sacrifice of our selves. The reasons that make it full, for the understanding of it, are these three, why he passeth by *literall* phrases, and expressions, and in-franceth in a *Metaphoricall*, So will we render the *Calves* of our lips.

First, to shew them, and to teach to us, that *thanksgiving*, and *praise*, is a *Sacrifice*. Every duty of Christianity in which a man consecrates himselfe to God, is called a Sacrifice. *Righteousnesse*, that is a *Sacrifice*, *Psal.* 4. Offer to God the *Sacrifice* of *righteousnesse*. Prayer, that is a *Sacrifice* or *oblation*. *Psal.* 141. Let my Prayer be as *incense*. So the Apostle sayth, Christ offered up Prayers in the dayes of his flesh.

Thirdly, *repentance* is a *Sacrifice*, *Psal.* 51. The *Sacrifice* of God is a *humble contrite heart*. It is not onely one Sacrifice, but the Sacrifice, the eminent Sacrifice that God delights in, a *humble heart*.

Fourthly, *Almes-deeds*, that is a *Sacrifice*, *Heb.* 13.

To doe good, and distribute forget not; for with such sacrifice God is well pleased.

Againe, praise is called a Sacrifice, By him, that is, by Jesus Christ, let us offer the Sacrifice of praise.

Lastly, thanksgiving, that is a Sacrifice, Psal. 116. and diverse others. I will offer the Sacrifice of thanksgiving, and pay my vowes to the Lord. Nay, and the Apostle St. Peter, 1. Pet. 2. he sets downe all Christian duties under this metaphor, we are made a holy Priesthood, in him we should offer the duties of Christianity there set downe, to make an oblation of them; they are every duty called there, a Sacrifice or oblation. The Prophet therefore would draw them to this Consideration, that whereas they were much busied and imployed in offering legall Sacrifices, that they would look to the spirituall Sacrifices. Here are the Sacrifices that are perpetuall, the other vanish, these continue under Christianity. And these are not onely not taken away, but perfected in the time of the Gospell. The spirituall Sacrifices are Sacrifices that continue still: but they are spirituall ones that we offer to God. Every Christian duty is as a Sacrifice, nay, as a severall Sacrifice. We may paralell it, Repentance is as a Trespasse-offring; Zeale is as a Burnt-offring, and praise is as a Free-will-offring: and thankfulness, that is as the offering of the first-fruits. He that brings sincerity to God, there is the oblation of unleavened bread. The Apostle sets it out 2 Cor. 5. The unleavened bread of sincerity. He that honours God in the works of Charity, gives the two young Turtles, his hands are as Turtles; mercy is as the young turtles offered to God. I might instance in other particulars. The incense of prayer, the Calves of praise, here the Lamb of a humble heart. There is no Christian duty but hath some proportion to some Sacrifice, it is that in truth, and effect

fect that the Sacrifice typified. Therefore the Prophet to draw them from looking on their Sacrifices with a carnall eye, he instanceth in this, to teach them that every duty, and in particular, the duty of praise is a Sacrifice to God. That is the first thing.

Secondly, he would not onely teach them that thankfullnesse was a Sacrifice, but that it was a better Sacrifice, as I shewed out of the Scriptures, that it is reputed a Sacrifice, so I shew out of the same Scriptures, that it is a better Sacrifice, every one of them. For righteousness, sayth Solomon, *To doe judgement is more acceptable then Sacrifice: righteousness is a better Sacrifice.* For mercy, the Prophet Hosea tells us, *I desire mercy, and not Sacrifice,* and the works of piety more then *Burnt offrings.* Mercy is there preferred before Sacrifice. For obedience, Samuel tells us in *1 Sam. 15. I will have obedience, and not Sacrifice, and the knowledge of God is more then the fat of Rams.* There is the knowledge of God more then *Burnt offrings, more then the fat of Rams,* that is, it is better. For repentance, David sayth, *Thou delightest not in burnt Offerings, thou desirest not Sacrifice, else would I give it thee, thou delightest not in Burnt offrings.* Then followes, *The Sacrifice of God is a contrite heart,* it is farr beyond *Burnt offrings.*

Lastly, for the duty of thankfullnesse, the Psalmist sayth, *Psal. 69. there it is plaine, that the work of thankfullnesse is more acceptable to God, it is better then Sacrifice, I will praise the name of the Lord with a song, and magnifie him with thanksgiving: this also shall please the Lord better then a Bullock that hath hornes, and hoofs. The Calves of their Stall, and of their Fold, were not so acceptable to God, as the praising of God with Songs, the Sacrifice of thanksgiving.* The Prophet would teach them this, that thankfullnesse was not onely a Sacrifice, but a better Sacrifice.

The

The use I will make of this, is that that St. Jerome makes of it. Let all the Jews give care to this, their legall Sacrifices are vanished, they are not able to stand before the spirituall Sacrifices; all the Sacrifices of obedience are better. The reasons are weighty.

First, he that offers a *Bullock*, offers somewhat out of himselfe, he that gives obedience, gives himselfe, sayth Gregory, in the Sacrifice, there is the flesh of Beasts offered, but in obedience, and in praise, there is our owne will, our owne rebellious will, the untamed Heifer of our owne stubborne hearts, they are offered to God. It is better in that respect.

Secondly, it is better in this respect also, all those that they offered in the time of the Law, they were dead Sacrifices, if we speake according to the Letter, and dying according to the institution. They were alwaies to vanish, they were alwaies *Mortalia*, now they are *Mortificationes*; they were to die in time, and now they are deadly: then they were abrogable, now they are abominable. But he that offers duties of piety, gives God a living Sacrifice, he that offers himselfe. I beseech you Brethren give up your selves a holy living Sacrifice, Rom. 12. There is a great deal of odds, therefore let the Jews give care to this, God looks not to the Sacrifice, but it is the Offerers that God looks to, not to the Offering, not to the Sacrifice that is offered. It is recorded by some Interpreters, that there is no place of Scripture that the Jews mistake, more then this that I have in hand. For they hold that this part of the Prophecy was a prediction, not onely of the *Babylonish* captivity, the misery that did befall them then, but of their dispersion, that doth befall them now, and hath continued ever since the time of Christ, because now they are in this great misery of their dispersion, they hold this to be the meaning of the place

place, *We will give the Calves of our lips*; when they meet in their *Synagogues* to this day; they read alwayes the *Law of Moses*; and perticularly those *rytes of Sacrifice*: and because they have not a *Temple* now to offer *Sacrifice* in, they read the *Law*; and they think that God accepts that for a full offering of *Sacrifice*, because of this, *We will give the Calves of our lips*, because they read the *rytes of Sacrifice*; mistaking this place, that is intended by the Prophet for *spirituall Sacrifices*. The *Sacrifice* that God accepts, consists not in *reading*, but in *praying*, *Take away iniquity, and we will praise thee*. It is not *reading of words of praise*, but *pouring out the Spirit of praise*, that God accepts: that is it that *David* calls the *Free-will-offering of his mouth*. Therefore to convince the *Jews*, that their *Sacrifices* should end in time, the Prophet shews by this, that they should be *abrogated*. They *boast of their Sacrifices*, and even now God accepts *spirituall Sacrifices*, far beyond them, and in time he will not look on them at all, therefore bring God the *Calves of your lips*.

Secondly, let *Christians* give care to this, as here is the *Jews conviction*, so here is the *Christians enlargement*, the *Christians happinesse*. Here we see the *virtue*, and *strength of the Law* continues, when the *letter of the Law* is killed, the *morallity of the Sacrifice continues*, though the *ceremony* be taken away. Let no man say he will not offer *spirituall Sacrifices* to God, lest he should seem *judaicall*; nay, we must *judaise* in this perticular. But how? In a *spirituall sence*, we must offer God the *Sacrifice of the inward man*, these *Christian Sacrifices*, *unbloody, spirituall Sacrifices*. Doe not think that we are acceptable to God in *outward performances*, in things of *ceremony*, and things of *rytes*, it is the *substantiall duties* that he looks to, to give him not *unleavened bread*,

but *sincerity* and simplicity of heart; not *Doves*, but innocency, not the *LAMBS* of our *Folds*, but *simplicity* and *humility* and *meeknesse*, not the *Sacrifices* of *Beasts*, but of obedience. God expects not the *dividing* of the *Creatures*, but of our *hearts*. In a word, not the *Calves* of our *Folds*, but of *praise* and *thanksgiving*; that is the *second* reason why the Prophet instanteth in this phrase. He would teach them; First, that *thanksgiving* is a *Sacrifice*. Secondly, that it is a *better* *Sacrifice*.

Thirdly, there is another reason yet, he would teach them that *thanksgiving* is a daily *Sacrifice* by this metaphor, *The Calves of the lips*. For *Calves* were such oblations as were taken in to all kind of *Sacrifices*. At the *Consecration* of their *Priests*, *Exod. 29.* they offered *Calves*, for the *Burnt-offering* this Creature was taken in, *Levit. 1.* This Creature was taken in for the *Trespasse-offering*. *Levit. 4.* For the *Peace-offering*, *Levit. 9.* At the solemnity of their *Purification* this Creature was Offered, *Numb. 19.* Then put it together, they used *daily* to Offer the *Calves* of their *Stalls*, and of their *Folds*: to shew them therefore that more frequently they must give God *praise*, and *thanks*, that it must be a *daily* *Sacrifice*, he instanteth in this, *The Calves of our lips*; to shew, that *thanksgiving* must be taken in to all the *spirituall* *Sacrifices* we offer. If a man *humble* his soul in *repentance*, *thank fullnesse* must come in, that God gives him a heart to repent. If a man *distribute* his goods to the *poore*, *thank fullnesse* must be taken in, that God hath enabled him to give. If a man *pray* to God, *thank fullnesse* must goe along, that God hath given him a *Spirit* of Prayer. In *hearing* of the word, *thank fullnesse* must goe up as a *Sacrifice*, that God hath given us his *Ordinance*; if we look upon the *Sun*, upon our *Friends*, upon
our

our *lives*; looke any way, *before us, behind us*, still there is occasion of *thankfullnesse*, because Gods mercies are continued.

Thankfullnesse must not onely *daily*, but *howrely*, nay, every *minute* it must be offered, it hath that advantage of other Sacrifices. We must offer *praise* when God *preserves us, and delivers us, and feeds us, and keeps us, and cloaths us*; nay, when he *corrects us*; when we *rise*, when we *lie downe*, when we *eat*, when we *fast*, when we *goe forth*, when we *returne*, in every passage of our *lives*, there is occasion of the Sacrifice of *thankfullnesse*; that as they took in the oblation of *Calves* to all kind of *Sacrifices*, so he would have them take *thankfullnesse* in every duty, when they professed to turne to God in *repentance*; when they prayed to God *Take away iniquity*, and we will give thee the *Calves of our lips*, that he might stir them up to offer the *daily Sacrifice of praise*. So *David* makes it a *daily and howrely Sacrifice*, *Seaven times a day I will praise thee*. That is, often, on every occasion, he would excite them to the practise of this duty. This is the third reason. So much of the phrase, both the *ground* of it, and the reason why the Prophet chose it.

But one word more briefly, and that is of the *connexion*, and then I have done with this Text, and shall pick out some other suitable to the times; and there lies a great deale of *weight* in the *connexion*. *Weake understandings* will be too prone to *wrest it*, *So will we give thee, Mark it, Take away iniquity and receive us graciously, so will we give the Calves of our lips*. That is, *forgive our sins, remove thy judgements*, and then we will *praysse thee*. Shall we think the Prophet taught them to *condition* with God, if thou wilt take away our *punishment* then we will *praise thee*, or else *not*? I could recite some

such Stories out of the blindnesse of Popery (but because they are out of the Legend, I think them not worthy the rehearsing) of those that have cast their Images into the water, because they did not keep them from stormes, shall we think that they doe condition with God? No, the pious heart brings his Sacrifice in his hand, if thou wilt save me, I will blesse thee, if thou wilt not, I will blesse thee; though thou pardon not our sins, we will blesse thee for the continuance of our lives, what ever thou doest, we will blesse thee. That cannot be the meaning of it. St. Austin presseth it well, God forbid, sayth he, that a Christian should reason thus. None of you would take it well at your Childrens, or at your Wives hands, to adhere to you in prosperity, and leave you in adversity, to say, I will live with you in plenty, but when plenty ceaseth, then Farewell. Sayth Austin well, look, thou wouldest be loved of thy Wife, though there be no desert in thee, though there be nothing to persuade her, because of the conjugall bond, and wouldest thou love God, for any thing out of himselfe? For by-respects? Thou wouldest think much if thy Wife should love thee for by-respects, and not for thy selfe, and wilt not thou doe it for God? It is like that phrase where Jacob seems to stipulate with God in the same nature. If God will be with me, and blesse me in my journey, and give me bread to eat, and cloaths to put on, that I returne to my Fathers house in peace, then God shall be my God. Shall we thinke that Jacob so humble a man, would contract with God to bring him home in safety, and then he would serve him, or else not?

No, oft times the Hebrew Particle is onely a consequent, not a condition, and it is thus much, after, or when God hath brought me home, I will serve him more conscientiously, and devoutly, I will declare it to all the World, and

and set up *Altars* to his praise, then *God shall be my God*. So here, *Take away iniquity, and receive us graciously*; when thou hast done that, then we will enlarge our hearts to powre out the Sacrifice of praise, we will multiply thanksgivings, we will doe it now, yet, though there be cause now, then there will be more to doe it. So, three wayes it may be justified; it hath respect to three things.

First, as it hath respect to that that the People did, so it justifies the connexion of the phrase. They had sinned, it hath respect to that phrase, *Take away iniquity*, and then we shall have cause, that is not all, but we shall have boldnesse, and encouragement to praise thee. As if they had said, as long as *sin* presseth us, and our *iniquities* stand in thy presence, so long we cannot blesse thee, thou wilt not accept the praise of *sinfull* lips; therefore first remove our iniquities, that we may give thee a pure Sacrifice of praise. We dare not look up to Heaven now our *sins* are on us; but receive us graciously, and pardon our iniquities, that we may bring thee a holy Sacrifice, then it will be acceptable. So it is justifiable that way, as it hath respect to the work of *sin*. So the Point is this.

He that will give a true Sacrifice to God, must first lay aside his sins.

There is no oblation of *thankfullnesse*, if *sin* be in the way; Praise is not seemly out of the mouth of a sinner, that is, it is not acceptable, it is a reproofe to him that offers it, and a dishonour to him that should accept it. It is not honour to God to take a Sacrifice from polluted lips, those lips that he hath made for himselfe. Therefore he hath made mans tongue, his glory, when we with one breath

breath blasphemeth that sacred name, and then perfunctorily blesse him. If I regard iniquity in my heart, the Lord will not heare my Prayers, nor accept my praise. In Psal. 50. he expresseth himselfe so, he brings in God reproving a Sinner that calls upon his name, and doth not forsake his sins. What hast thou to doe to take my name, or my word into thy mouth, since thou hatest to be reformed? It is well observed of Origen, when he was to make an Extempore Sermon to the people at Jerusalem, that because he was an Eloquent man, he would speake so, he let his Book fall open to choose his Text, and it opened upon this place, *What hast thou to doe to take my words into thy mouth*; his heart struck him, because he had put incense to an Idoll, and he sat downe, and wept. His heart struck him, because he knew he was conscious of the sin. O that our hearts would doe so; we come to heare the word, and to Preach, and to sing to his praise, and we bring our sins with us, we make obstacles to the ascent of our Prayers by bringing our sins. O Cast away sin first. If thou come to the Table of the Lord, that is the Eucharist, there thou comest to offer the Sacrifice of thanksgiving. If thou come to the House of God to offer Prayer. If thou come to offer obedience, attention in hearing the word, cast away sin, it will payson all, it will make the word unprofitable, it will make our Prayers that they shall not ascend, nor our praises in a spirituall, acceptable vapour into Gods eares. That is the first thing. There was a necessity that he should put in this phrase; so will we praise thee, for unlesse sin be taken away, it is imposible to please God.

Secondly, as it hath respect to the work of the People, so to the work of God: there are two things in that.

To the work of *punishment*; and
To the work of Gods *grace*.

To the work of *punishment*, for all these three are in the former, *Take away iniquity*, remove thy judgement, and give us *grace*, take away *iniquity*, and then we shall boldly come to the Throne of Grace.

Now, Secondly, remove thy *punishment*, and then we will praise thee. It hath respect to Gods work of *punishment*. Not, as if we should not praise God, when his hand is upon us. A good Servant of God will praise God, not onely when he *smiles*, but when he *corrects* him, not onely when all is *prosperous*, but in the midst of his *callamities* and *sufferings*. If he *shut* him up in his *House*, he will praise him; if he makes all his *stormes* to rise against him, he will still *blesse* him; as *Job*, he blessed God when he had taken away all. *The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord.* But yet there is reason of it, take away thy *punishment*, and then we will blesse thee: that is, then we shall have opportunity to blesse thee. While thy hand is on us, our hearts are *dejected*: Praise is grafted on a *chearfull* spirit; and while our hearts are *cast downe*, we cannot praise thee, thou must *enlarge* our hearts by removing thy *punishment*, and then we shall have opportunity to blesse thee: that as *Hezekiah* sayth, *The living, the living, shall praise thee.* And as *David* sayth, *Shall thy faithfullnesse be seene in the Grave? Or thy loving kindnesse in destruction?* Wilt thou cut us off by *judgements*, and can we praise thee then? The dead remember thee not, if thou cut us off by thy *plagues* and *stormes*, how shall we praise thee then? Then our lips will be *sealed up*, and our hands will be *benumbed*. O take away thy *judgements*, and then we shall have opportunity to praise thee. The Point is this.

The

The true Child of God, though he will blesse God in all estates, yet then he is most disposed to Praise God, when God removes his Hand; when he makes his Rod, not to fall upon him.

Because a dull dejected Spirit is not fit for praise; Praise must be grafted upon joy. It is a word of Exhortation to those of dejected spirits, that they chide themselves out of their Melancholly passion, since they have assurance of Gods favour, that they rob not God of thankfullnesse. A man of a dejected spirit, he thinks God doth all as an Enemy for the worse; he robs God, he cannot praise him. Labour for a chearfull spirit, that thou mayest praise God, for it is the elevated Spirit that praiseth God. Remove thy judgements, and then we shall have opportunity to praise thee.

Thirdly, and lastly, it hath respect, not onely to the works of God *without*, but to the work of God *inward*, and spirituall, to the work of grace. It hath respect to the work of *sin* and *punishment*, and now to the work of *grace*. So the meaning is this, *Receive us graciously*, and then we shall have *enablement* to blesse thee. See how they hang: first, *Take away iniquity*, and then we shall have *boldnesse* to blesse thee, remove thy judgements, and then we shall have *opportunity* to praise thee, powre thy grace on us, and then we shall be *enabled* to praise thee. Thou must put words of praise into our mouths, or else we cannot praise thee, we can doe *nothing* of our selves. Can we give the Calves of our lips, unlesse thou give them to us? The Calves of our *beards* we have them from thee, but the Calves of our selves are harder to give. We would faine blesse thee, but our lips are *uncircumcised* lips, they are *tyed*, Lord doe thou *hallow* them, *sanctifie* them, doe thou give us words, *Take to you words*.

Where

Where shall we get them? Doe thou open our lips, and thou shalt have the *glory* of our lips, put the words of praise into us, and then we will praise thee; we shall then have enablement to praise thee. The Point is this:

The Child of God, as he depends on God for acceptance of his Sacrifice of Prayer, and performances; so he depends upon God for Enablement, that God may have praise.

There is no duty of piety, growes upon mans owne heart, there must the Spirit of God move in the heart. If it be the work of praise or Prayer, or Charity, they are all fruits of the Spirit; that is, those fruits that flow from the *inhabitation*, and powerfull operation of the Spirit of God. They are the fruits of Gods Spirit, that we may all cry, *Not unto us, but unto thy name give the glory*; the glory of forgiving of sins, the glory of any degree of grace, belongs to thee.

The consideration of this will excite us to thankfullnesse, when we consider where the *Fountaine* is, whence we draw, that it is above, that it is not our owne arme that supports us, that it is not our owne Spirit that Sanctifies us, or our owne Spirit that suggests the words of Prayer, of praise, and thankfullnesse. The consideration of this, will excite us to Prayer, as well as to thankfullnesse. When we consider that every God gift is from above. As the Apostle sayth of wisdom. *If any man want wisdom, let him ask it of God.* It is true of other graces: *If any man want repentance, let him ask it of God, if any man want thankfulnesse, and charity, and meeknesse, let him ask it of God.*

Here we see the way paved out to us, to goe to God for the *beginning* & enlargement of all grace whatsoever.

If any want an *understanding* heart, it is God that *enlightens* the heart. If any want a *contrite* heart, it is God that *melts* it : If any want a *sincere* heart, it is God that *strengthens* it : If it be the want of a *zealous* heart, it is God that *enflames* it ; if a *humble* heart, it is God that *bows* it ; if of a *thank full* heart, it is God that *enlargeth* it : *all is of God, all our sufficiency.* Therefore the Prophet teacheth them, that the grace of *Thank fullnesse* was not powred out by the strength of their *owne* piety, but they must have recourse to *God*.

The summe of all is this, *Take away our iniquities*, and then we will *praise* thee. That is, take away our *iniquity*, and we will give thee the Sacrifice of *righteousnesse* ; Take away our iniquity of *cruelty*, and we will give the Sacrifice of *mercy* ; take away our iniquity of *falsehood*, and we will give thee the Sacrifice of *truth* : take away our iniquity of *ingratitude*, and we will give thee the Sacrifice of *Thank fullnesse*. Powre thy *grace* on us, and then we will *blesse* thee, and blesse thee in a plentiful manner, we will pay thee of thine *owne*, give us thy *grace*, and we will give it thee againe. It is thy *grace*, and not *ours*, let it be thine in *giving*, and *receiving*.

O Beloved ! In these times of *unthank fullnesse* and *prophanenesse*, we have *lips* to curse God, not to *blesse* him. O the *sin*s that the *stones* of every Street cry against in this Citty, that there is never a *Foot* of any Wall free, but there is an *Oath* scrabled and dawbed on it ; it is that that defiles the *dust* you tread on, and the *Aire* you breath in ; it is impossible there should be a *pure* aire, where there comes so much *pollution*, from so many *blasphemies* in every corner of the Streets ; every day *millions* of *Oaths*, and *execrations*. Shall we think that God will not be *avenged* on such a people as we are, that neither *Law*, nor *Conscience*, nor feare of *Hell*, nor *plague*, can yet

yet keep us back from going on in that unprofitable sin that brings no *advantage* to us? It becomes us to look to God in this perticular, that he would *reforme* us in this, because the Sacrifice of *praise* must come from him. We live in an *unthankfull* age besides; none looks to God to give him *retribution* for his mercies. How hath he dealt with us *graciously* in the last *sicknesse*? Have we given him the *Calves* of our *lips* since? Have we beene so zealous in offering the Sacrifice of *praise*? No, no, it may be this second sicknesse is to *punish* our ingratitude for that.

O yet returne! As *prayer* will turne away *judgements*, so will *thankfullnesse*; let us offer him now the Sacrifice of that glory that belongs to him for that judgement; it may be he will *deliver* us; if *not*, we shall *blesse* him in *Heaven*, if he *doe*, we shall *blesse* him *here*, and say with them in the Prophet, *O take away iniquity, and receive us graciously*, remove our *sins*, and remove thy *judgements*; remove our *sins* that we may have *accesse* to the Throne of grace; remove our *iniquities*, and then we will give thee the *Calves* of our *lips*.

THE
Sufferers Crowne.

DELIVERED
In Foure Sermons, on *James* 1. 12.

BY

That Learned, and Reverend Divine,
RICHARD HOLSWORTH,
Doctor in Divinity, somtimes Vice-
Chancellour of *Cambridge*; Master
of *Emmannell* Colledge, and late
Preacher at PETERS POORE
in LONDON.

James 5. 11. *Behold we count them happy which indure,*
&c.

LONDON,
Printed by Matthew Simmons in Aldersgate-Street.

I 6 5 0.

THE
Sufferers Crown.

DELIVERED
In Four Sermons, on James i. 12.

BY

That Learned and Reverend Divine

RICHARD HALL

Doctor in Divinity, formerly Vice

Chancellor of Cambridge; Master

of Trinity College; and late

President of St. John's College

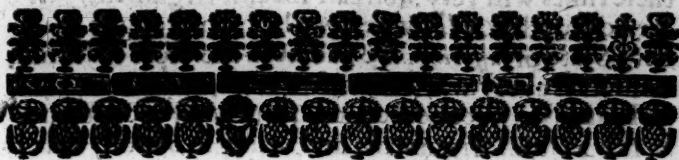
in the said University

James. 11. 1686. we have seen him pass which in his
80.

LONDON

Printed by Matthew Simmons in Aldersgate Street.

1687.



SERMON I.

James I. 12.

Blessed is the man that indureth temptation: for when he is tried he shall receive the Crowne of life, which the Lord hath promised to them that love him.



WHAT the scope is of these words, you will very well understand by reading of them. The Argument of them is concerning *temptation*, an usefull argument to be knowne, of what *kind* of temptation soever we speake, though it be the temptation of *seducement*. A Christian is no where safe, but as *St. Ambrose* well, *Temptations* haunt us *daily*, in what place, or in what *Action* soever we are conversant.

If we speake here of the *Temptations* of *Afflictions*, these

these times will very well call for this Argument. We are now under *Gods owne hand*, he hath brought us under a State of *suffering*, we had need therefore to furnish our selves every way, because we know not how these sufferings may yet be seconded, for they yet continue.

It is a *usefull* Argument, and being so usefull, that is the reason that the Apostle *James* here gives it a *full* handling and Explication. And indeed we may call it his *peculiar* argument, for none of the holy Penmen wrote or spake so *entirely*, or largely of this Argument, as this Apostle, which is observable in *all* the Apostles, that however it is true of *each* of them, what was said of *Tullyes* Oratory, that they were able, being indued with the *Spirit* from above, to speake of *every* point of Doctrine that doth appertaine unto Salvation, and left none untouched that was necessary to be knowne; yet there was none of them but had some *particular* Argument that was *peculiar* almost to himselfe, in which he did excell.

St. *Paul* went thorough the whole Doctrine of Divinity, yet there is one Argument in particular, that is peculiar to him; the Doctrine of *Justification*, that he handles above the rest.

St. *John* hath one Argument that he was *peculiar* in, the Doctrine of *Love*.

St. *Peter* of *Judgement*.

St. *Jude* of *Apostacy*.

St. *James* of *Temptation*.

That you may see it is his *peculiar* Argument in this narrow compasse of words I have read, he name the word at least *six* times, he sets it downe in *all* the severall parts, he defines *what* it is that is called *Tentation*, he divides it into the severall *Branches*.

The Temptation of { Seduction,
Probation,

Or tryall of these severall kinds, he gives the severall Amplifications.

Of the Temptations of *Chastisement*, he shewes the end that they are sent to us for, to try us, and when that tryall is wrought, though the *premises* be very sharp, yet they alwaies end in a blessed Conclusion, in blessednesse, and in the Crowne of life.

For the Temptations of *seduction*, he shewes the *Originall* of them, both,

8 Negative, they are *not* from God, God cannot be tempted, nor tempteth he any man.

Affirmative, they are from our owne corrupt lusts, and noysome concupiscence, Every man is tempted when he is drawne away by his owne lusts and enticed. There is the summe of the words; so that in short it is a Compendium of the Doctrine of Temptation, set downe in three Theologicall formes or clausēs.

A word of { Support,
Prevention,
Information.

And all these of special use for Edification.

First, because when God doth *afflict*, and *correct* us, we are most of us too prone to think his hand is heavy on us, and complaine of *hard* usage to thinke our *afflictions* sharp and *irk* some, therefore for this the Apostle useth a word of *Support*, and encouragement to establish our hearts that we doe not think them *long*, *bitter*, and *sharp*, because they are onely sent for *tryall*, and in the end rewarded with a *Crowne*, and that Crowne, the Crowne of *life*.

In the second place, because we are unacquainted, and Ignorant of the dealing of God towards us, and too prone

prone to charge him *foolishly*, as if he were the Author of *seducing* temptations, because he is the Author of *afflicting*, therefore for this end he lends us a word of *prevention*, and *anticipation* to keepe us off from entring into such considerations and thoughts. *Let no man when he is tempted, say he is tempted of God.*

In the last place, because in both these kinds we are too forward to *excuse* our selves, and to put off all the blame from our selves with a *Non feci*, or *Non taliter feci*, or *Inuitus feci*, either with *Sarah* to *deny*, and say I did it not, or with *Eve* to *excuse* it, and say, the *Serpent* gave me, and *beguiled* me, and I was forced to it; therefore there is for this a word of *information*, to teach us to resolve all to the right principle, and to lay the blame, as we doe deserve, upon our selves. *Every man is tempted when he is drawne away of his owne lust, and enticed.* Here are now the parts.

The thing I am now to speake of and begin first with is this word of *support* and *incouragement*, and it may well be called a *Support*, because nothing can more uphold a man (either in the *one* kind of temptation or in the *other*) then to remember the *Heavenly reward*, the *Crowne of glory* that is stated and assured to the *induring* of tribulation, therefore with this now I begin with the word of *Support* in these words.

Blessed is the man that indureth temptation, for when he is tried, he shall receive the Crowne of life.

And to bring it to a briefe, there are *four* descriptions here laid downe, all which concerne *Tribulation*.

First, a description of the person to whom the promise is made, *The man that indureth temptation.*

And then a description of the *Reward*, the excellency of the *retribution*, it is *blessednesse*, and the *Crowne of life*.

Then

Then the description of the assurance of this Crowne, or blessednesse thus promised, it is the Crowne of life, that the Lord hath promised, or assured to them that love him.

Then the description of the manner of the retribution, the time when it shall be, when he is tryed, when he is fully tryed, then he shall receive the Crowne of life.

The first is the description of the Person, that is the Mark at whom the Arrows of Temptations and Tribulation are shot, in whom these Darts are fastened, the description of the Person to whom the promise is made, the man that endureth Temptation. There are two words it consists of.

There is a personall word, *Beatus vir*, blessed is the man.

And then there is a passive qualification, it is such a man as endureth Temptation.

The personall word that is the *Substratum*, upon which all the rest depends, and it is very remarkable here, because it is not *άνθρωπος* but *άνηρ*, it is not *Featus homo*, but *Beatus vir*, there is a great deale of difference betwene these, *Homo* is a word of nature, *Vir* is a word that betokeneth virtue: *Homo* signifies a man of Mortality; *Vir* a man of spirit. The difference is very obvious, and that you may see it distinctly, it is received and observed in all sorts of Authors. In prophane Authors, that of *Plato* will serve very well to this purpose.

Whatsoever comes neere, and toucheth upon virtue, is Masculine, and *Xenophon* gives the reason of it, because sayth he, by nature both the body and the mind of man, are so framed, as to be better enabled to endure labour, and paine, and travell and torment, then the weaker Sex.

Then if we look to Ecclesiasticall Writers, it is frequent in the Fathers. Take that of *Lactantius* for all, he observes that *Vir* and *Virtus* come both from the

same. Therefore it is observed in the three *Learned Languages*, that the same word signifieth *Valour* and *Manhood*, and *Fortitude*, the same word signifies to be a *Man*, and to be *Valiant*.

Then if we come to the witnesse of the *Scripture*, there is frequent use of the word to call a *valiant*, *stout*, *godly*, *zealous* man, indefinitely by the name of a *man*, *Jer. 5. 11.* when God bids them run up and down the Streets of *Jerusalem*. See if you can find a *man*; It is not meant simply, if you can find *Hominem*, but *Virum*, a man, a godly man, one that executeth judgement, and righteousness, there was a multitude of *hominum*, abundance of men, but there was a great paucity *virorum*, of vertuous men. It was so in the *New Testament*, *St. Paul* in *1. Cor. 16.* joynes them sweetly, *Quit yourselves like men*, be strong, to shew, that the *Strength*, especially *Strength* of the *Spirit*, and *Fortitude*, is a *Masculine*, and manly vertue, especially if we bring it to the *Touch-stone* of *Tribulation*, and *Temptation*. The *Spirit* of a *man*, that is, of a righteous and religious man, is seene in nothing more, then in enduring *Tribulation*. Therefore that, that the *Comedian* sayd in another case, *Homo homini*, &c. If you alter it, it will serve here, *Vir homini*. What is the difference betweene a *Man* and a *Man*? much every way, there is a *Man* by nature, *Vir sæculi*, there is a man by Grace, *Vir dei*, a man of God, *St. Paul* hath it often. Thou O man of God flee these things. And that the man of God may be perfect, *2. Tim. 3.* The same that is here indefinitely by *St. James* called a *Man*, is by *St. Paul* called a man of God. Reason defines a man of nature, but grace and vertue defines a man in *Christianity*, he is the most man, that is the most *Christian*. *St. Jerome* therefore in *Tribulation* and *Temptation*, observing the difference very well, in his *Epistle* to *Polybins*, hath this passage, for a man not to be sensible of affliction,

affliction, and *Tribulation*, it is *above* the reach, above the nature of *man*, above a man of *mortality*: but for a man not to *bear* his *affliction*, it is beneath the *Spirit* of a *man*, beneath a *man* that should have *courage* and *fortitude*; for this present Argument we may so apply it, there is *Proprium hominis* & *proprium viri*, to have *Tribulation*, is *Proprium hominis*, to *bear* *Tribulation* with a stout courage, that is *Proprium viri*, proper both wayes.

It is the property of a *man* of *mortality*, to be *subject* to *Tribulation*, because our life is a *warfare* full of *feares*, and *sorrowes*, and *outcries*, and *Tribulations*. *Man* is borne to trouble (as *Eliphaz* in *Job*, Chap. 5. 7. speaks) as the sparks fly upward. It is naturall to a man of *mortality* to be in *Tribulation*.

Then there is another property withall, *Proprium viri*, the property of a *man* that is such by *vertue* and *grace*, to *indure* *Tribulation*, to *indure* as a *Man*, that is, as a *Christian*. Blessed is the *man*, that is, blessed is the *Christian*.

This word hath three significations in Scripture; you may please to take notice of them, for it is,

A word of $\left\{ \begin{array}{l} \text{Sex,} \\ \text{Age,} \\ \text{Dignity,} \end{array} \right.$

A word of *Sex*, 1. Cor. 11. 4. Every *MAN* praying, or *Prophecying* with his head covered, dishonoureth his head.

It is a word of *Age*, 1. Cor. 13. When I was a *Child*, I spake as a *Child*, but when I was a *MAN* I put away *Childish* things.

It is a word of *Dignity*, So in *Jam.* 3. He that offends not in word, is a perfect *MAN*. That is, truly a *man*, a man indeed, a man of *dignity*.

Now for this perticular in this place, as it is here set downe, we must not take the word any way, to distinguish

guish Age or Sex, not as if it did betoken distinction of Age, because God did put *Spirit*, and vertue, and courage, into the mouths, and hearts of *Babes*, and *Sucklings*, he raiseth such sometimes to be *Confessors*, and *Martyrs*, (as St. *Austin* speakes) before they have Age to judge of Sufferings; they have a *Masculine*, and manly spirit given them to indure suffering. *Irenæus* gives the reason well, Christ took the Succession of all ages upon him, to Sanctifie all ages. Man-hood to Sanctifie Man-hood, infancy to Sanctifie it; none is a *Child* that God inableneth.

We must not take it, as though he excluded younger yeares from induring tentation, and glorifying God that way, he that puts *Prayse* into the mouth of *Babes*, may put *fortitude*; we must not exclude that Age, but any Age that indures temptation is a blessed man.

And then it notes not a distinction of Sex, because we read of *feminine* patience of those that were more then *femenine*, of *Agatho*, and *Apollonia*, in the Primitive Church; of the Mother of the *Mahabees*, what excellent *Heroick* spirits had they? They went beyond the courage of men, in induring Persecution for the name of Christ.

Therefore under this one name, both Sexes are meant, because God gets glory to himselfe both wayes: therefore St. *Ambrose* moves the Question, and answers well upon those words, *Psal. I. I. Blessed is the man that hath not walked in the Counsell of the ungodly*. St. *Ambrose* hereupon makes the Question, *Num quid a consortio beatitudinis exclusit mulieres quia virum solum beatum nuncupavit?* Doth he exclude the other Sex from the fellowship and society of blisse and *beatitude*, because he saith, *Blessed is the man?* He answers well, God forbid we should have such an Opinion, they are both equally called to grace, they

they have both equally title to glory. *ubi labor est equalis, &c.* where there is equality of grace and piety, wee must not make inequality of glory and distinction of Crownes. They have both the same grace, breath after the same hope, walke in the path of the same pilgrimage, indure tribulation alike and glorifie God alike therefore both have a like title to the Crowne.

It is nota word that betokens distinction of Sex but it is set downe by this word, *blessed is the man*, to let us see that the *induring* of tribulation requires a high courage and a manly spirit not a womanish nature, nor as Saint Paul in another case, he must not bee a young schöller, a novice in Christianity that comes once to encounter temptation, nothing will so much try the spirit of a man as persecution and tribulation, of what nature soever it be. Admitt they be temptations of Suggestion that are the Temptations of Sathan, when a man is to wrestle with Principallities and powers and to incounter with spirituall miekednesses in high places, had hee not neede to have a great deale of grace, to have the spirit of a man, that is the spirit of a Christian.

Admitt it be the temptation of Tribulation from God, when a man (as Saint Paul saith he fought with beasts at Ephesus) is to deale with unreasonable men, to encounter with poverty in estate, with contempt and despite, he had need to plucke up his heart, to double his spirit, to get spirit, vertue, and grace; he had need to have the distillation of manhood to beare tribulation.

It is impossible for a man to beare tribulation without vertue, so the heathen could say; wee must carry it further. Vertue that is spiritualized grace, monall vertue will doe something and hath done much in others; but grace is the forme of a spirituall man the *anima animæ* it is of Grace, that enlivens, animates, and inables. Seneca obser-

ved.

ved well that single vertue is not enough to endure tribulation and affliction; there is in the enduring tribulation a great concurrence of all vertue.

First *prudence*, in an eminent degree, when a man useth *wisdom*e to encounter with those dangers, that hee is not able to decline nor were honourable to avoyde.

Besides this, *Constancy*, which makes a man stand firme, that he is not cast downe by any encounter. Constancy in a high degree.

Besides these, *Patience* and *Fortitude*, thus far he goes.

Wee must carry it further to those vertues hee never dreamed off for there is requisite to the enduring of temptation, besides *Faith*, *Hope*, *Love*, *contempt* of the world, a humble opinion of a mans selfe; there is no grace that is not need full to make up this concurrence in the man that indures Tribulation, and will be intituled this blessed man here. Therefore *Apuleius* observes of *Ulysses*, that he went through as many dangers, as *Hercules* did labours; he that will goe through his labours, had need be more then a man. He observes of *Ulysses*, that in all those dangers he was carryed through, and supported by vertue. He went into the *Cyclops Den*, and was not kept there, vertue brought him out, he went into the *Poeticall Hell*, vertue brought him out, he sailed through *Scylla* and *Charibdis*; he drank of the *Cyrcean Cups*, and was not transformed, nor changed, vertue kept him upon his Legs.

Turne this upon any of the *Apostles*, *Prophets*, or *Martyrs* of former time, see what carried them through so many *Persecutions*, with an undaunted spirit; look upon *St. Paul* and *Job*, *St. Paul* had as many labours as *Hercules*, as many dangers as *Ulysses*, *St. Paul* was night and day in the Sea, and was not drowned, he suffered Bonds and imprisonment, but the word of God was not bound. *St. Paul* was a

Free-man

Free-man in bonds, the sea could not swallow him, what brought him forth? *Faith*, and *grace*, and *vertue*, the Spirit of a *man*, that is *grace* wrought in *St. Paul*. Look upon holy *Job*, he sits on the *Dunghill*, as *Chrysostome* speaks, the *Dunghill* was as a *Theatre* or *Stage*, on which *Job* as a *Champion* was set, as a *Spectacle* to *God*, to *Angells*, to *men*, to all the *World*. And what was that that carryed *Job* through so many *bad Messagers*, so many *tart and sharp encounters*? That *vertue* and *grace*, that is infused into the Spirit of a *man* a *Christian*, that made him so undaunted in bearing it, that he was as *St. Chrysostome* speakes, a *man* of *Adamant*, of *flint*, impenetrable, not to be moved, as a *military Bullwarke*, impregnable. All this *Grace* did. *Grace* gives spirit and strength, whereby we are able to *indure*, and to wrestle with temptations, and are capable of this *Blessednesse* here.

Therefore to wind it up, that which *Dionysius* that was sometime a *King*, but after he was dispossessed of his *Kingdome*, was addicted much to *Platoes Philosophy*, that which he answered seasonably, when he was put besides all his glory and pomp, and one said to him; What good hath *Platoes Philosophy* done you? Very much (saith he) for by that I learne to *indure* with an equall mind, as a *man*, these changes up and downe.

Much is it with *grace*, and the Spirit of *God*, *Grace* it is infinitely better then *Platoes Philosophy*; besides all other benefits from *grace*, the word of *Gods grace*, it both shews what we are, *Homines*, men of mortality, and inableth us to be what we should be; *Vir*, men of *vertue*, strong and stout, prepared for the enduring of *Tribulation*. Here now is this word of the *Apostle*, with an *Emphasis* set upon it, he sets it downe *vir*, not *homo*, *Blessed is the man that indureth tentation*. Here is the first thing.

The next we are to look on, is the *passive* qualification; the man that *endureth temptation*; or *tribulation*; *Temptation* is the word, but *tribulation* is the meaning; it is not here to be understood of *spirituall* temptations, but of *corporall* temptations.

Of the *spirituall* temptations he speaks afterwards, in the words that follow; but here, of the temptations of *tryall*, not of *seduction*; yet the Apostle would rather expresse it thus; he would use this word, he calls *Tribulation*, *temptation*, as shewing a holy *Conquest* he had gotten of it already; he expresseth it by an *easy* word, as St. Paul, 2 Cor. 12. he hath one word peculiar to him, that he calls *tribulations*, *weaknesses*, *infirmities*, St. Paul *fills* them off with an *easy*, *flight* word, though he suffered so much, they were but *infirmities*, as St. Paul hath that word proper to himselfe, of *infirmities* and *weaknesses*; so St. James hath this word almost peculiar to him, to call *Tribulations*, *temptations* and *tryalls*.

Of the temptations of *seduction*, it is not generally true, that there is *bleessednesse* and *happinesse* for the man that *endures* them; a man is not to *endure* them but to *repel* them.

If they be suggestions that arise either as it is a mans *first* *happinesse* not to have them, and his 2. to *overcome* them; so it is a mans *first* *misery* to have them, and his 2. misery to *yeild* unto them. Those *Temptations* are not to be *indured*, but *disdained*, and *abhorred*, and cast out of our hearts; it is not *blessed* is the man that *endures* these; but *blessed* is the man that *suppresseth* them.

And if we speake of *injected* temptations from Satan, it doth not hold in the *universall*, *blessednesse* doth not *alway* belong to the *enduring* of them; it is true; if God send a *messenger* of Satan to *buffet* us, and we do not *yeild*, he that *endures* patiently, shall not want the *Crowne* promised,

misery; but the first called Christian must take it to resist these; resist the Devill and he will flee, if a man out of faintnesse of Spirit yeild to these temptations, he brings not a blessing, but a curse.

So it is not to be understood of those temptations, there is not blessednesse to the enduring of them, but to the repelling of them. But let them goe, because it is understood here of the temptations of troubles, and afflictions, and chastisements. It is well they are called temptations.

In two regards they are called Temptations.

One is in regard of the good effect they should produce. The good effect is this, to be tryalls of that grace, and vertue, that God hath bestowed upon us; for all Tribulation is Gods sacred Furnace, his holy, celestially touchstone, whereby God takes a tryall of those vertues that are in us, they are sent for the prooffe and tryall of vertue, therefore they are called Temptations; because as temptations try of what spirit a man is, whither he be able to resist the suggestion; so affliction makes tryall of a man, nothing more proves a mans spirit of what mettle he is made then Tribulation, when the Sun shines faire, all is well with us, a little vertue will goe farr, but in the houre of Temptation, the day of affliction, and chastisement, and tribulation, then it is seene what is in man, there needs a greater measure of grace, and if it be there, it will shew it selfe. It is called Temptation, because of the good effect it should produce.

And then because of the evill effect it may produce, there are none of all these Chastisements that God sends, but if they be not sanctified they prove Temptations, poverty, paine of body, disgrace in the World, whatsoever ordinary way men take to ease themselves, ordinarily the effect is, they drive them to repine, and murmur, to

All meanes of supply; a Worldly man is no sooner afflicted but presently he bethinks himselfe what way soever he may get out of Tribulation, thus they may prove *Temptations*, because they may sometimes occasion *Temptations* to make men prophane the name of God, to make men deny God, and disobey his will, and lead them out of the way of piety, thus they prove *Temptations* if they be not sanctified, if grace comes not between, grace comes between, and keeps them from proving *Temptations*, when they be sanctified, that we be not seduced, therefore they are called *Temptations*, and the words are used equivalently in diverse places; that that St. Paul calls *rejoycing in Tribulations*, St. James calls, *rejoycing in temptations*. My Brethren account it exceeding great joy, when you fall into diverse *Temptations*.

And that that our Saviour calls *suffering of persecution*, Blessed are they that suffer persecution, St. James calls here, *suffering of tentation*, Blessed is the man that endureth *Tentation*.

This is the *passive* quality, that is the *Arrow* that is here shot against this man of vertue, the subject of this Crowne to whom this promise is made.

But then there is the other, the entertainment that is to be given in that word, *Endure tentations*, it is not the *having* of *Temptations* that brings blessednesse, but the *right bearing* of it, the word is short, but it is significant.

| | | | | |
|--------|---|--------------|---|--------|
| In the | { | Negative, | { | Sence. |
| | | Affirmative, | | |

First, blessednesse is not pronounced to him that *avoyds* *Temptation*, it is true, no man is to *draw* it necessarily upon himselfe, but there are men that think themselves happy if they can *withdraw* their heads, and
shift

shift away out of Tribulation, though with the shipwrack of *faith* and *conscience*, and the prejudice of piety that shall never have blessednesse.

Then secondly, it is not pronounced to the *despising* of temptation, there are too many of that spirit, that *slight* the Messenger of chastisement, and correction that God sends, their hearts are *hardened*, as *Pharaohs*, and *Ahabs*, they are *smitten*, and doe not *greive*, as God complaines in Scripture, this is one of the worse tempers of all. It is not *patience*, but *stupidity*, as St. Bernard speaks, here is a *patience* would make a man *impatient*, worthy of *impatience*, a State worthy of *reproofe*, no, it is the *enduring* of Temptation, and Tribulation, that hath the blessing.

What *Enduring*?

Not all kind of *enduring*, there may be a *bearing* of Temptation, when there is *murmuring*, *repining*, and *discontent*, that is not *patience*, that is not to *bear*, and *indure*; but take it then,

First, speaking in generall, the *enduring* of tentation here mentioned, is *patience*, and *patience* is a vertue of a great extent, as St. Cyprian speakes, it is a grace that hath a great *latitude*, you may bring it to these foure variations, to know what it is to *endure* tribulation.

First, to *endure*, that is, *stoutly*, *couragiously*, not to *faint* in Tribulation, a man that *fainteth*, more *dishonoureth* piety by that, then he brought *honour*. It is not a *faint* *patience*, that is magnified, *patience* is a *magnanimous*, a *heraick* vertue, it must be a *magnanimous* *patience* that *indures* Tribulation, that is not *discouraged* with *enduring*, but animated, and encouraged; dangers are so far from *dawnting* the Spirit of a true patient mind, as they doe, but so much the more *excite* it to further *induring*; that is the first, it must be *indured* *stoutly*.

Secondly,

Secondly, to indure, that is, *humbly*, and *meekly*, for otherwise *courage* and *fortitude*, if it be not tempered with *meeknesse* vapours forth into *fury*. There are Malefactors often, when they are upon the *whee*, and the *rack*, they will spit *despance*, and seeme very *resolute*. And many men when they are under Gods hand, in any great *callamity*, in any great *Tribulation*, you shall have them so *impatient*, that they vomit out *blasphemy* against Heaven, which is not *grace*, the effect of a *valiant* spirit, but of a *desperate* spirit. *Patience* as it is a *stout* grace, so it is a *humble* grace, full of *meeknesse*, that is true *patience*, that is *calme* and *gentle*, not *furious* not *fierce*. That is the second, there must be, as the spirit of a *Lyon*, so the spirit of a *Dove*, mingled in *patience*, for the *enduring* of *Tribulation*, not onely to indure it *stoutly*, but *meekly*.

Thirdly, to endure a *sight*, that is, *chearefully*, for many men can indure *calmly* enough, and give a *still* patience, it is not a *still* patience, that is enough, but a *chearefull* patience, a patience that hath *alacrity*; a *still* patience is oftentimes but a *smothering* patience. Men oftentimes *bite* in *impatience*, they speake no *discontented* words, they shew no *discontented* gesture or looke, but yet they are *sullen* and *dejected*, and *thoughtfull*, and *cast downe*, it shews they are not *pleased* with Gods *tryall*, and *exercise* that he sends; that that makes *true* *induring* is *alacrity*; a Christian is not onely *content*, but *willing* to indure *Tribulation*, he labours after St. Pauls flight, he breaths after that excellent spirit to *glory*, and to *rejoyce* in *Tribulation*, he takes it, not onely *patiently*, but *thankfully*, knowing that as in works of *charity*, God loves a *chearefull* giver, so in *Tribulation* God loves a *chearefull* endurer. That is the third, to endure with *chearefullnesse*.

Lastly,

Lastly, that is not enough, but for a *right* enduring, there must be constancie; to endure with *perseverance*, not to give over.

And what is it to endure with *constancie*? to make *patience* to runne to the end of her race; to draw the thread of patience to the greatest *length*; for *constancie* is nothing but the *length* of *patience*; *patience* in her perfect worth is *constancie*, they are neere of kin, *patience* is a short *constancie*, and *constancie* is a *protracted* *patience*, were it but an *houre* of temptation, *short* tribulation, *constancie* were not requisite, but *meere* *patience* would fervethe the turne, but Christ tels us, and the Scripture repeates it oft, *David* tels us, and the Apostles tell us, that *Many are the troubles of the righteous*, and through *many tribulations we must enter into the Kingdome of God*; that the end of one suffering is but a preparative a beginning to a second; God armes us, and brings us to experience of sufferings, by the first, and so to the second, and to the third; and so to many times, that he may not get *glorie* only by us, but much *glorie*, seeing there are *many great and long tribulations*, we know what we deserve, not what wee shall suffer; therefore there must be *constancie* to *patience*, that we may carrie away the *blessing* to make *patience* to runne out to the *length*; He that endureth unto the end, it is he that hath title unto the Crowne.

Here are now these severall wayes that make up this *enduring* here spoken of; put these together, and you have the meaning of the Apostles words, what it is to *endure* tribulation.

Yet there is *one* more to be added to all these, not one that is diverse from these foure, but that runns through all, though all these be joyned together, to *endure* *constantly*, *cheerfully*, *meekly*, *stoutly*.

Yet

Yet if it be not in the cause of *righteousnesse* and *pietie*, all these are nothing, this is that must be mingled withall, it must either be for, or in the cause of *pietie*, if it be true *Christian* enduring, the case of *martyrdome*, that is for piety, the cause of *innocencie*, that is the cause of *pietie*, either of these causes, are the cause of God, if these goe along withall the other properties then it is *right*.

Though the word here be not supplied, it is understood and supplied in other places. *Happie is the man that endureth tentation*, saith St. James indefinitely; but St. Peter gives the supplyment, *If you suffer for righteousness sake, happie are yee*.

It is not every man that endures *tribulation*, that is happy, but he that endures for *righteousnesse* sake is happy, here, *Blessed is the man that indureth tentation*, but least you should mistake, there is a supplement, Christ tels us what is that, for *righteousnesse* sake, so supply it here. *Blessed is the man that indureth tribulation or tentation for righteousness sake, in and for righteousness*, after a righteous manner, he it is that hath a true title to *blessednesse*, this is the other property not *distinct*, but that that goes through all.

It is true, though a man suffer for evill, and as a malefactor, whether from God immediatly, or by men, he is tyed to suffer *patiently*, even when it is for *evill* doing.

But there is a great deale of difference betweene these two.

The *suffering* patiently for evill doing, and the *suffering* for *righteousnesse* sake with patience, there is a great deale of difference.

A man that suffers for *sinne*, and suffers the just reward of his evill, his reward is a debt he owes to *justice*, there-

therefore in that case *patience* is not an act of *vertue* properly, but an adjunct of *guilt*.

But when a man suffers for *righteousnesse* sake, this suffering *dedicates* the devout man to *God*; there patience is not onely an act of *vertue*, but a *Sacrifice*. The Apostle *Peter*, 1. 2. makes these plaine, when he tells us of suffering as *evill* doers, and as *Christians*. If any man suffer as an *evill* doer, what great matter is it, but if as a *Christian*, that is *praise* worthy, he lets us understand, that *patient* suffering in *evill* doing is no great matter. That we are now strictly, by nature tyed to doe, and by Law, and bond of justice.

Or if it be *commendable* as well as the other, there is a great deale of difference, the one is *commendable* in an *inferior* manner, the other in an *eminent* way, the one onely is an act of *conformity*, the other of *victory*, to suffer *patiently*, and for *righteousnesse* sake: Put these together, and you have the meaning of the words.

To shut up all, what is the use we may make? briefly thus much.

To lead us to the right understanding of the *nature* of *Temptations*, and *Tribulations*, that you may see there is a great deale of *comfort*, and a great deale of *honour* and contentment in the *right* enduring of them, and that it is a grace to be laboured for, that we may *attain*. And that we may *attain* the right enduring of *tentation*: One grace above all is to be learned.

Labour for *patience* under the *Crosse*, for *patience* in *affliction* and *Tribulation*, labour for that grace, it is that excellent grace that hath a mixture in every grace. It is *Custos*, the *keeper* of all other *vertues*, of *faith*, *hope*, and *Charity*, and every other grace, they all come to their end by the preservation of *patience*, they would *faint* all were it not for *patience*; *Patience* lends support

to every grace, as *Gregory* speaks well. It is the roote of all those flowers in the wreath of *Christian* vertues, the roote of all those graces. Patience, who can tell the usefullnesse of it? it is usefull to a man in all conditions, if his life be *prosperous*, he hath need to stir up patience against the day of *distresse*. If his life be *afflicted*, he needs a treasure of patience, because he hath *present* use of it.

Besides, it is the grace that God honours in many places with his *approbation*, he promifeth a reward to no grace more frequently, then to this.

Nay, it is the grace that God honours, with the name he takes to *himselfe*, and set us an example even from himselfe, he condescends to set us an Example of *longanimity*. *Mercy* it selfe doth not more extoll Gods goodnesse, then his *patience* doth, for *patience* is more then *mercy*, for *patience* is *multiplied*, renewed *mercy*, he could shew no *mercy*, but for *patience*. Therefore he takes the name, as the God of *judgement*, so of *patience*, he sets us the example of himselfe, that we might learne to get this grace.

Besides, *patience* is the proper mark of a *Christian*, if the Crosse of *Christ* be the badge, the bearing of the the Crosse, the cognizance of a *Christian*, a *Christian* is not knowne by any thing more, then by *suffering*, and therefore is to be defined by no grace more then *patience* the grace of *suffering*. In one of the first words *Christ* spake in the Gospell, he calls to the Crosse. *Who-soever will come after me, let him take up his Crosse*, by the same word he called us to *patience*, therefore it is one of the first graces that *Christ* forceth, it is the very mark of a *Christian*.

And it is that grace that carries a man through all encounters, that sweetens all afflictions whatsoever; admit a man endure poverty, if he have contentation he doth not
feele

feele it; it is all one not to have the world; and not to want it; he that wants not, hath abundance; contentation is abundance in the midst of want. And so for afflictions; it is all one not to have affliction, and to beate it, if there be patience; patience never feelles it, no affliction can be mighty, if patience bee there it beares all.

Impatience turnes every thing contrary: If a man have fulnesse, yet if a man have an impatient spirit, he is in affliction, in happinesse and abundance: as covetousnesse makes a man alwayes want, so impatience make a man alwayes afflicted.

Take it by a familiar instance, if a bird taken in a lime-twig sit still; if she have a litle patience, there may be hopes of recovery: but while she flutters her wings, she is more fast taken; by stirring she brings her selfe into greater afflictions: So a man, if he be wounded, if hee be of a fiery nature, and fier within, if he be of a fretting spirit, it makes the wound worse, and not better: So if a man be in bonds and in fetters, and he begin to be impatient, and to stirre much, and to strive with the bonds, the bonds will make him tume; but if he would endure them with quietnesse, the bonds are no bonds, he feelles them not after they are once setled: So in a fever, if a man keepe himselfe in a calme temper, and do not stirre and roffe up and downe, by toleration the fervor of the fever diminisheth; if he be angrie, it encrease the fever. So it is with all afflictions that God layes upon us; if we have impatient spirits, the more we stirre and fier, and vex our selves, the more we encrease our owne tribulation, patience is only that that sweetens and seasons all.

Therefore, if wee will rightly come to suffer and endure tribulation: get the grace of patience, it is worth

our labour by *prayer and meditation*, and by whatsoever good meanes wee may have a happy supply of it.

1 Yet that is not all; for there must be the other graces joyned to *patience*: *Constancy*, for *patience* will not come to *victory*, except *constancy* carry it to the end of the race, therefore the *blessing* is not joyned to *patience*, but it is joyned to *constancy*. Be thou *faithfull to death*, and I will give thee the *crowne of life*. And henceforth is laid up a *crowne of righteousness*, but I must finish my course. A man may expect the *crowne* when he hath runne his race, not before; there is *immortall glory* but to those that continue in well-doing: so that it is not to those that are *patient*, but that continue to endure as long as God continues to try; he that is carryed to the end with *constancy*, hath a title to the *blessing*, otherwise as St. *Ambrose* saith of *faith*, it is not *faith* that is received, but *faith* that is kept; that preserves a man to Gods Kingdome: so it is not *patience* that is not gotten, but *patience* that is preserved and kept by *constancy*; it is not *patience* that is fading, but that is lasting. A man may goe on farre by the help of *patience* but if *constancy* be wanting, that he goe not out to the very end: if hee leave before hee come to the very last step, he may chance come neere heaven, but *constancy* brings a man to it: So it was that grace that carryed all the *Martyrs* and *Saints* through their pilgrimage and suffering; they had no other scaling-ladder to climb to heaven by, but *constancy*, every step till they came to the top of that ladder. It is the ladder that carryed our *Saviour* through his course & pilgrimage. As he was man upon earth, he was to us both an example, as S. *Bernard* saith, he was obedient to death; he left not off the obedience to death, he walk'd along to the last, to the end. We must follow our blessed Lord if we wil shew our selves his true Disciples. Saith St. *Bernard*, thou, whosoever thou

art

art O Christian, set not up thy *staffe* any where else but where *Christ* hath set up *his*: *Christ* sets not up his *staffe*, his *rest*, untill hee come unto the end of his race; he obeyed to the *death*, even to the *death* of the *Crosse*: so we must not set up our *staffe* till we be at the end of all that God will bring us to, and then when a man is *tryed*, he is *blessed*, and shall have the *crowne of life*.

These things put together, let us see what it is to *endure* Tribulation. So much for the first point, the description of the *Person* to whom the promise is made, *the man that endureth temptation*: so much for this time.

SERMON

2ERM ON

SERMON II.

James I. 12, 13.

Blessed is the man that endureth temptation: for when he is tried he shall receive the Crowne of life, which the Lord hath promised to them that love him.



THESE words I divided into four particulars;

One, of the person to whom the promise is made, *The man that endureth temptation.*

The other of the reward that is assured to him, *Blessednesse*, and the *Crowne of life.*

The third, it is the assurance of this reward, the crown that is promised to them that love God.

And the last is the manner, and the time of retribution, *he shall receive it when he is tried.*

And

And of the first of these I spake in the fore-noon, and that is the description of the *person* to whom the promise is made.

And now I am to proceed unto the second branch, that is, of the *reward* or *retribution* it selfe, it is in these words, *Blessed shall he be, and he shall receive the crowne of life.*

They are the words that hover over the other, the description of the person, as the opening of the heavens did over *Stephen* when he was stoned. Here is *Stephens* agonie, *the man that endures tribulation*: and then comes in his *blessednesse*, *the crowne of life*, as the opening of the heavens to encourage every Christian the better for the enduring the conflict. It followes upon the first in a very good order: for there is nothing that will stirre us up more to *endure* tribulation with *patience* and *submission* of spirit, then the thought of the *reward*. It is the resolution that every man propounds to himselfe in any undertaking, whether it be of action or passion, *quid habebō*, what shall I have, if I *do*, or *suffer*? These are the voyces of all men, both *good* and *bad*, *worldly* men and *others*. Even *Judas* himselfe when he went about that evil work of betraying Christ, he encouraged himself by this word, *what will you give mee, and I will betray him to you?* Nay, and the Disciples themselves in a matter of greater moment, a thing that concerned *heaven* (as the discourse doth that we are now about) they propound it to our blessed Saviour; *S. Peter* moves him with this, *Lord, we have left all and followed thee, what shall we receive?* And it was the custome of *Princes*, when they they set about any great achievement or undertaking, to encourage the undertakers to come to the worke, they propounded *wages*, and *prizes*, and *rewards*, that they might draw them to it.

Generalls, when they goe to fight, to encourage their Souldiers

Souldiers to fight, they use to make promises of *Donatives*, to make them more resolute, and valiant. The same course here, the blessed Apostle Saint James takes in the description of the great work he was about. As a heavenly cryer, he was to make publication here, of a great undertaking, the *enduring* of tribulation: and because hee would not misse of his ayme, but encourage many to come to the cheerfull undertaking here propounded; he propounds to them the *greatnesse* of the reward, that he may allay the *sharpnesse* of the *suffering*. He lends the *poore* man that is in tribulation here, a *staffe* to rest on; it is not only *one* staffe, but *two*, *Blessednesse* is the one, and the *Crowne* of life is the other. These are good props: a *thorne* was in the *first* word, the *enduring* of tribulation; but here is that that recompenceth it, here is a *Crowne* and *Blessednesse* in these other words that I am now to speak of.

It is not *blessednesse deferred*; the Apostle in a great deale of wisdom *begins* with *blessednesse*; he doth not name *tribulation* without *blessednesse*. When *blessednesse* is named, a man may safely name *tribulation*. It takes in all, what *God* will give, *blessednesse*, and what the man that endures temptation is to receive from Gods hand, that we cannot apprehend the glory of the *crown* of life.

These are the two things:

The one of them is the *generall* description of the reward.

The other the *particular*.

The *generall* description of the reward in this word.

Blessed is the man.

It is *blessednesse*, that is the *sum* of all *comfort*, and the
C c *retribution*

retribution that is promised to the *enduring* of Tribulation. And what shall I now say to you of that? It is the thing that is in all your *hearts*, and in the hopes and aimes of every man, *more or lesse*, even by the light of nature. Though it be in all our *hearts*, it is not in our *understandings*: Paul can resolve us for that, whereas other things that are good, are subject to the *eye*, we must not looke to have it in this respect, *Eye hath not seene*. Of other things, the comforts of *Gods spirit*, we may tell how they are described in Scripture, and you receive them by the *care*; but of blessednesse Celestiall, no tongue of Angells can speake sufficiently, *Eare hath not heard it*. Yet the things that *care hath not heard*, it is possible for the *heart* to imagine, we may indged in representation, but we cannot in the fullnesse, *It hath not entered into the heart of man to conceive*. How great that good is, that is comprised in this small compendium, *Blessednesse*, take it thus.

There are *two* things acknowledged by all, even by those that have little insight into it.

The first, that *Beatitude* it is the *highest* and the *greatest* of all good things, that can be expected, that *nothing* can be imagined *above* this. It is the *fruition* of God, it is whatsoever is set forth to us in Scripture, to make us understand that glory.

It is not onely *summam*, but the most *spacious*, it *comprehends* in it all good things whatsoever; *Beatitude* is so great a good, that as St. *Austin* observes, every man would be partaker of *Beatitude*, not onely the *good*, but even *bad* men, that will not conforme to the rules of piety, that lead to *blessednesse*, they would faine have *blessednesse*, though they care not for piety. And there is no man that heares me now, that is never so much *afrighted* with the name of *Tribulation*, but would be glad to

to imbrace *blessednesse*, they love the *end* but not the *way*. It must needs be a great good that *all*, out of that *small* glimpse of light that they have, yet with so much earnestnesse desire. It is so great a good, that it comprehends in it *all* good things whatsoever. It is, as St. *Austin* saith, the accumulation of *all* good, it must needs be the accumulation of *all* good, because it is the reward of every good action, if it be the reward of every good action, it must needs include every good comfort.

There is no number can expresse those severall blessednessees of the *eight* beatitudes, that Christ speaks of in one place, and *four* in another; St. *Ambrose* wittily moves the Question why, when *Matthew* reckons eight Beatitudes, St. *Luke* reckons but *four*? He answers thus, the *four* are in the *eight*, and the *eight* in the *four*, the *eight* are no more then the *four*, and the *four* are no lesse then the *eight*. So here, though it be but once named, yet that *one* is as much, as the *twelve*, the *eight*, and the *four*, put together. It's the accumulation of all good, therefore it is set forth in Scripture by all words that expresse notions that are desirable, *Rest*, *Joy*, *Peace*, *Glory*, and *contentment*, and *immortality*, all is *blessednesse*. It is a word of that sweetnesse, that the Prophets, and Apostles, they still had it in their mouths; they seldome make mention of any duty, but still *blessednesse*, though it be the *end* of all, is set in the *beginning* of those duties they enforce. *Moses*, and *Christ*, the *Apostles*, and *Prophets*, they all urge it expressly, and put us in mind of it, though in severall expressions. Take the difference.

Moses, when he propounds it as the reward of obedience, he sets it downe in the future, *Beatus erit*, if thou walk in my Commandements, *Blessed shalt thou be in thy Basket, and in thy store, in the City, and abroad in thy going out, and thy comming in*. On the other side, *David* when

he mentions it, he puts it indeed in the *present*, but he sets it in the *Negative*, *Psal. 1. Blessed is the man that hath not walked in the Counsell of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornfull.* In the third place, our blessed Saviour when he comes to mention it, he hath another variation, it is not in the *future*, as *Moses*, it is not in the *negative* as the Prophet *David*, but he propounds it in the *plurall*, *Blessed are the poore in spirit, blessed are the meeke, blessed are they that hunger and thirst,* and so the rest are all *plurall*, when Christ propounds the purchase of *beatitude*, for all that suffer. Here yet it is different from them all in the pronounciation of *St. James*, it is not in the *future* as *Moses*, but in the *present*; it is not *negative* as *David*, but *affirmative*; it is not *plurall* as our blessed Saviour, but *singular*. Not as if there were different publications, but onely because he would raise it to the *upshot*, and improve it to the *best* advantage: for all the rest are in this Expression. *Moses* spake not all when he propounded it in the *future*, *Blessed shalt thou be*, he doth not expresse all. It is not *all* that is given to the Saints of God to have *hope* of *blessednesse*, they are not onely *blessed* in *hope*, but in *act*; they have not onely a *future* heaven, but a *present*. Not in *possession*? Yes, in *possession*, but not in *full* fruition; but they have some *possession*: The *Harvest* is not now, that is at the end of the World, the *first fruits*, that is a part of that *blessednesse*, as *grace* is the *beginning* of *glory*. The *first fruits* they have here; and because they have the *first fruits* here, therefore they have not *blessednesse* onely in *hope* and *expectation*, but in *actuell* possession, as a part of it; and not onely, *blessed shalt thou be*, but a godly man *is* blessed already: therefore the Apostle improves the *future* to the *present*, not onely *blessed shall*, but *blessed is the man*, that is one.

As *Moses* sayd not *all* in the future; so next *David* said not *all*, when he expresseth it in the negative, *Blessed is the man that hath not walked in the Counsell of the ungodly.* This expresseth it not to the full. It is true, blessing is propounded to the avoyding and shunning of sin, but the greatest blessing belongs to the following, and prosecution of piety, not to doe evil, is good, but to doe good, is much better: it is not enough that we be not prophane, nor impure, nor Blasphemers, nor Drunkards, nor Murtherers, nor Liers, nor Swearers, that is not enough, yet there is part of the blessing in that; *Blessed is the man that hath not walked in the Counsell of the ungodly.* There is *Dauids beatus*, but it is much more that God expects of us, the doing of good; that we be holy, and pure, and beleiving, fruitfull in good works, and in every good work, that is it that carries the greater blessing, the affirmative, doing, and full-filling Gods Commandements, and walking in those wayes that he hath appointed, that gets the greatest blessing. Therefore that is the reason the Apostle corrects it here, and improves it to *Dauids negative.* It is not *Beatus qui non*, but *Beatus qui fit*, *Blessed is the man that endureth*, that is the second, but that is not *all*.

As *David* sayd not *all* in the negative, so our blessed Saviour expresseth not *all* in the plurall, *Blessed are the poor in spirit, and blessed are the meeke.* It is more to have it in the Singular, that brings it home to every mans heart, to every mans apprehension, and application, yet both put together make it full; blessednesse is propounded in the Plurall to *all*, and in the singular to every man that walks in the way of vertue.

What is the reason?

It belongs as much to every one in particular, as to all in generall; the thing that all expect, is no more then blessednesse, the thing that every man may look for, is no lesse

lesse then blessednesse. Blessednesse is that that will satisfie *all*, and blessednesse is that that will enrich every particular man. Therefore the Apostle brings it lower then the *plurall*; that every man may have a special portion of comfort for one of these two reasons.

One reason may be this, he sets it in the *singular*, not in the *plurall*, *blessed is the man*; as partly despairing, that there would not be *many* that would embrace this doctrine of the crosse, it would hardly come to a *plurality*. Every man with-draws his necke from *tribulation*. Though there be the *Crowne* set at the end of all those propositions of *suffering*; yet we had rather hazard the losse of the *Crowne*, then submit our necks to beare the yoke of afflictions. The Apostle could not think there would be *many*, hardly a *number*, hee could hardly say *beati*, but shuts it up *beatus, blessed is the man, one of a City, and two of a Tribe, a few gleanings, a small gathering*, and therefore he sets it in the *singular*.

Another reason is, to let us see that in particular blessednesse is every mans comfort: Though every man excell not in *all* graces, no not the Saints of God, yet each of them excells in *blessednesse*. *To one is given the gift of faith by the same spirit, to another repentance*; hee is more eminent in that: to another *charity*. Here are *severall* graces and gifts; as there are *severall* gifts, so there shall be *severall* rewards: The reward is but *one* blessednesse for all: Therefore in Scripture it is propounded as the retribution of every grace: As the reward of *faith*, *Blessed is the man that trusts in him*: As the reward of *obedience*, *Blessed are they that keepe his Testimonies*: As the reward of *purity*, *Blessed are the undefiled in the way*. Why should I name more? the Scripture is full. But take this as the close of all, it is the reward propounded to the *enduring* and *suffering* of tribulation: *Blessed is the man that*

that endureth tribulation. It is true, of all other, a man would have thought, it might best have beene spared here; for that it is the reward of *faith*, that a man that *believes*, and his *hope* rests in God, that he shall be blessed, these are comfortable: but that a man in the *furnace* of affliction, and all-besmeared, lying loathsomely among the pots as the Psalmist speaks; that *Job* on the dung-hill, that *Daniel* in the *Den*, that *Eliak* in the *Cave*, in his flight should be *blessed*. A man would think there were nothing of blessednesse in the state of an afflicted soule.

Worldly men are of another opinion, they think not that *blessednesse* can consist with *tribulation* and *persecution*: They think that *blessednesse* consists with *ease*, and *rest*, with *pleasures* and *profits*, and *honour*, and *applause*, and the enjoyment of good things in the *world*: here is that they set up their rest in, here they place their *blessednesse*. See the different voyce of the world, and of *Christ*; of secular men, and the Apostles: *Blessed are they that suffer faith Christ*: O miserable are they that suffer faith the *world*. *Blessed are they that endure tribulation faith the Apostle*: nay blessed are they that never *knew* tribulation faith the world.

Search but your owne hearts now, whether most of us have not thus much of *Atheisme* in our hearts, as to think *blessednesse* to be in the good things of *this* world; the heaven that we look for, and the happinesse that we long for, *Christ* and his *Apostles* otherwise: the spirit of God that spake by the Prophets, and in them, otherwise; which word shall we give credit too? what voice shall wee hearken too? the voyce of the *world*, or the voyce of *Christ*? to the voyce of wicked men that are ignorant, or to the voyce of the Apostles.

In all other things you take the judgment of the most learned,

learned; those that have best *experience*, that have most *knowledge*, their judgement goes for current. Wel then, shall we trust *worldly* mens judgment in the definition of *blessednesse*? we doe so, so blind we are; it is all one as for a man to judge of *colours* that is *blind*, or for an *aguis* palate to give his opinion of *tast*. Can worldly men that relish nothing of *Heaven*, judge of *heavenly* things? and those that only walk in the wayes of *misery*, and looke for nothing else, judge of *happinesse* and *blessednesse*? Then take the judgement of the Apostles, rest in that; what is their judgement? whom can you trust better in the definition of *blessedness* then they that now *inherit* it, the Apostles and Prophets that set it downe to us? whom can we better trust then those that were *guided* by the *spirit* of God that *formes* and *frames* that *blessednesse*? What is the judgement of the Apostles? you have it *here* of *one*, and in *other* places of *others*: it is their constant opinion that these *delights* and *profits*, and *pleasures* of the world, as *Nazianzen* saith, are a *fabulous* *happinesse*, a *false felicity*, such a felicity as is not *beatitude*, more of it is in *misery* then *beatitude*. The *consolations* of the world, as *Basile* saith well, are *desolate*: there is nothing more *unblest* then such a *blessedness*, here is the opinion of the Apostles.

If you will have a *better* judgement, in whose judgement will you rest, but in *Gods*? in whose, but in *Christs*? Who is so fit to tell what *happinesse* is, as he that gives it? It is *Christ* only that gives *blessednesse*, cannot he tell what it is? who is so fit a judge of *blessedness* as he that is *blessedness* it selfe, *God blessed for ever*? the *blessed* and *only Potentate*; not *blessed*, but *blessedness*, in the vision of whose *blessed face* there is *blessedness*? who can tell better then *Christ*? who can better tell what is the state of *sufferers*, and the *reward* that belongs to them, then he that *suffered* for our sakes? you know, he himselfe,

selfe, because he would breake the way, *lead* the ranck ;
 that he might lead us along chearfully, to *endure* Tribu-
 lation, he hath tasted the Cup *first*. There is no *drop*
 in the Cup of Tribulation, that Christ did not first tast
 of. The *contempt* of the World, *disgrace* upon the
 Crosse, he had *obloquie* and *reproach* of a Publican, and
 Sinner. If *torments* be another drop of the Cup of Tri-
 bulation, he sustained them first ; his *back* he laid open to
 the *Smiters*, he was *stript*, and *bound*, and *buffeted*, these
 were the things that he sustained. If *death* it selfe be the
 last drop of the Cup of Tribulation, he *tasted* of it first.
 He that is the *Physitian*, tasted the *poison* first, he did not
 onely *tast* it, but *drink* it first. As St. Gregorie well ;
 the *Physitian* he drank first, that we that are *Patients*,
 might drink it chearfully. Who can judge of *suffe-
 rings*, and *rewards*, better then he that suffered *first* ; that
 is Christ ? What saith Christ ? He tells us of *woes*, and
 he tells us of *blessings*. The *woes*, what are they ? Wo
 to you that are *poore* ? No, *wo to you that are rich*. Wo to
 you that *mourne* ? No, *wo to you that laugh*. Wo to you
 that are *empty* ? No, *wo to you that are full*. Here are the
woes, see the *blessings*. How begin the *blessings* in
Matthew ? Blessed are the *rich* ? No, *Blessed are the poor*.
 So he begins, how *ends* he the *blessings* there ? Blessed
 are those that *avoyd* persecution ? No, *Blessed are they
 that suffer persecution*. Here is Christs description of bles-
 sednesse.

Then here is the summ of all, that the *suffering* of Tri-
 bulation, it is a state makes truly *blessed* ; the *right* endu-
 ring of *Tribulation*, and affliction, is a State that makes
 truly *blessed*, not onely in *hope*, but in *act*, for the pre-
 sent. Is there any thing of greater comfort, then that
 a man, when he is accounted the *off-scouring* of the *World*,
 cast out as the *Dung* of the *Earth*, when he is *vile* in the
 D d eyes

eyes of all men, forsaken of all, and desolate; yet in regard of God, that poore distressed Creature that hath no comfort, that is like *Lazarus* in the Gospell, at that very time, shall have the comfort, and assurance of the fruition of blessednesse, and the beginnings of it in himselfe. Here is a great deale of happinesse in the suffering of tribulation, it is a state so far from being repugnant to beatitude, that it is consistent with it at the same time. And beatitude is so far from being abhorrent, or from being different from suffering tribulation, that it assures it to us. These two are still joyned in Scripture, the cross, and the blessing; Tribulation, and happiness. Seeing the Scripture joynes them, take heed that we doe not sever them. There are two onely wayes whereby we may sever them.

First, doe not sever Tribulation from blessednesse, that is one, take heed that we doe not that.

How is that?

A man then severs Tribulation from the blessing, when he would faine be partaker of the beatitude, but not indure the Tribulation. As there be many men that are very good in their judgement of blessednesse, and think beatitude is the best estate, yet they are loath to have the Crosse along; halfe their judgement is good, and halfe naught. Remember God hath joyned them, he hath made Tribulation walke before. If we will reigne with Christ, we must suffer with him. If we looke to live with Christ, we must also endure with him; if we will have the reward, we must look to the condition. Look over all the Scripture and you shall find that no Saint of God was ever exempted from Tribulation, *Et labor & dolor*, &c. as one sayth, from the very first man that came into the World, to the end, godly men have still thornes in their way, persecution, and trouble, and suffering. The

whole

whole World is as a great *Furnace*, or as a great *Ship* that carries a great many souls, that are in jeopardy of the flood still: So the *World* is to men, it is more then so to a *Christian*; the *Marks* at which the *Arrows* of Tribulation are shot, are especially the *whitest* marks, the fairest marks; those that are pure, and undefiled in the way. The Scriptures doe no where promise the blessing, without the Tribulation, *Nemo, &c.* sayth a Father, let no man flatter himselfe, and promise himselfe, that that the Scripture doth not promise: The Scripture no where promisetht blessing, to the course of the *impenitent*, no where to them that decline the Crosse, but to them that take it up. If the blessing be joyued to Tribulation, let us joine them, and not sever them: that is the first.

Secondly, as we must not sever tribulation from blessedness, so we must not sever blessedness from Tribulation. *How is that done?*

Men sever blessedness from Tribulation, when they pronounce godly men *miserable*, because they indure tribulation in the World. The *World* accounts them *miserable*, that God accounts *happy*; those whom God hath made happy, it is very *vaine* and *raish* judgement for men to pronounce them miserable. Generally we think so, we think them *miserable* men, though they be *holy*, and *righteous*, if they be oppressed with Tribulation, we measure all for the present. We must not sever blessedness from tribulation. It is just as people that are ignorant, when they see the Sun Eclipsed, they think the Sun hath no light, because for the time it is darkened, they think there is no Sun, because it is *cloudy*, or that the Sun is lost, because he is so to sence. Worldly men are Creatures of sence, they cannot judge of *spirituall* things, they see the *discomforts* of godly men, they cannot see their comforts. The *discomforts* are without, the

comforts are within, the one is discerned by the carnall, the other by the spirituall eye. Therefore they conclude they are miserable, because they see not their happiness; just as St. Austin sayth, as if a man should conclude that the Sea were not deepe, because there are shallows towards the shore; or that the whole Earth were not fruitfull, because there are some Desarts barren; or that the frame of it were not round, because there are Mountainous places; so it is with these temporall afflictions. The Mountaines and Hills carry no proportion to so great a body, to hinder the perfect roundnesse of the Earth. Blessednesse is that that belongs to godly men, afflictions and Tribulations as mole-hills, and un-even places cannot hinder their happiness. In their owne sight it may sometimes, it may be, there are shallows in Tribulation, but glory, the Sea is deepe for all that, there is deepe glory, and comfort reserved for them. Heare the pronounciation of the Spirit of God offer then once, Behold we account them happy that suffer, saith the Apostle; you account them miserable, but we account them happy: and I think we have the spirit of God, he might have said so, the spirit of God taught them all these truths, we account them happy, blessed is the man that endureth temptation.

Well, what is the summ and the use? Seing that it is thus pronounced to those that endure Tribulation; we all are in love with blessednesse, we all desire that; if we be desirers of happiness, let us doe wisely, take that course that may bring us thither, labour to be found in that number that it is promised to; if we be found out of that number, we must not looke for blessednesse. Every man that shall inherit blessednesse, must be in the compasse of those quallified persons that it is promised to; labour to be of that number. I tell you blessednesse is promised to holinesse, *Blessed are the pure in heart. He that*

that gets *purity* of heart, hath assurance of blessednesse. *blessedness* is promised to the *meek*, to the *poor* in spirit, to those that feare God, and trust in him, let us be *qualified*, according to the condition of these persons, and we have assurance of *blessedness*. Come to the Text, here is a promise, To whom is it? To those that are at ease in Zion? Or to those that *crowne themselves with Rose-buds*? That let *no* pleasures passe, those that *stretch themselves upon beds of Ivory*, that *chant to the sound of the Organ*? Those that make their *Heaven*, *Earth*, and make their *happiness*, *pleasures*, is the promise to them? No, it is woe that is threatened to them; those that eat Gods people as *bread*, it is not *blessing*, but a *woe* to them, and the woe sleeps not. To whom is the promise here? Breifly, besides all the other promises in Scripture, here is one of the principall, *Blessed is the man that endureth temptation*. If we be of that number, here is *blessedness*. That is the first part, the reward promised, it is a *great*, and *full* reward, *blessedness*.

Now I come from the generall proposition of the reward to the particular. That is, to goe from *good* to *better*, though there be nothing better then *blessedness*, yet in our *apprehension*, something may make it more *lively* in our apprehension, to our capacity. That is in the otherword, the man that endures Tribulation, shall receive the *Crowne of life*: that is the *particular* reward. *Blessedness* is the *generall*, the *Crowne of life* is the *particular*. And in these words, as St. *Crysostome* sayth well, there is great *Emphasis*, they are *both* emphaticall, for *life* is the best of all *naturall* things, and a *Crowne* is the best of all things *civill*. Here is the *best*, and the *best*. O then what a *blessing*, and a *good*, is a *Crowne*, and *life*, both joyned together, and these in a *spirituall* sense. The *Crowne of life*.

The Apostle might have spared these words, for indeed, as I said before, there is nothing to be added to *bleſſedneſſe*, he that names *bleſſedneſſe*, names *all*. But for our further ſatisfaction, he adds theſe two words, and puts them with a *For*, *FOR he ſhall receive the Crowne of life*. Either as a *prooſe* of the former part, or as an *explication*. Take them *argumentatively*, or *exegetically*.

If you take them *argumentatively*, ſo it is good, leaſt any ſhould think, St. James making the former propoſition, that it was a *Paradox*, as worldly men are prone to doe, when he ſaid, *Bleſſed are they that endure tribulation*. he ſtrengthens it with an undeniable reaſon, onely by this, *FOR he ſhall receive the Crowne of life*. It ſtands thus, where ever there is *immortality*, there is *bleſſedneſſe*, and where ever there is the *Crowne of life*, there is *immortality*; it is therefore called the *Crowne of life*, becauſe it is the *Crowne of eternall life*, that is, of *immortality*, that *bleſſedneſſe* he proves by this *medium*, they are bleſſed: *FOR they ſhall receive the Crowne of life*.

Secondly, if you take it *exegetically* too, it is upon good reaſon why this word is added, it is an *explication* of the former. Leſt any ſhould *miſtake* the Apoſtle when he pronounced *bleſſedneſſe* to *tribulation*, and have thought that *bleſſedneſſe* might be attained in this World, he puts it off with this explication, it is *bleſſedneſſe*, but you muſt not think to have that portion here, it is *bleſſedneſſe* that is to be *had*, where the *Crowne of life* is. It is the *bleſſedneſſe of life*, but not of *this*, but of *eternall life*. You cannot have the *Crowne* here, thoſe are the *bleſſings* that all Chriſtians cannot look for, *Empires*, and *Crownes* here; but this is *eternall*, there they expect *bleſſedneſſe*, where there is the *Crowne*. They are bleſſed in the *beginnings* now, and ſhall be *fully* after; but it is there, where the *Crowne of life*

life shall be put upon them. In the World (sayth Christ) ye shall have tribulation, the Crowne of life is in the other World, sayth St. Gregory, this life is the life of conflict, that of Crownes, and Wreaths.

It is true, a godly man hath his Crowne here, Paul had one, but that was an Apostolicall Crowne, when he spake to the Phillippians, my joy and my Crowne, that is not every mans: but every godly man hath a Crowne here. I will tell you one Crowne every good conscience hath, the same that is a continuall feast, the same is a Crowne. Nay further, every Beleiver, his faith, and profession, is his Crowne. It is not my interpretation, Rev. 3. To the Church of Philadelphia, Hold fast that thou hast, that none take away thy Crowne. It is our glory, and our Crowne, our faith, and profession. Such a Crowne we have in this World; but that is not the Crowne. Nay, besides, there is another Crowne that every man hath, that endureth tribulation, his very suffering is the Crowne. As he said of the Martyrs, as many sufferings as they have, they are Crownes that God sets on us. What Crowne sayth Peluciotas, A most glorious Crowne, a Crowne of Thornes: a Crowne of Thornes is more glorious then a Crowne of Gold, because it makes Christ have fellowship in our death. Crownes they have here, but speaking of that Crowne of immortall life, that is not to be had here, here it is a Crowne laid up, From henceforth is laid up a Crowne, but there it is a Crowne set on. That was the Motto of the Emperour, when he had one Crowne upon the Sword, and the other Crowne was on his head, Tertiam in Calis. The Saints may have the Crowne of Tribulation here; but the other Crowne, the Crowne of life, that is for another World. As one that had three Crownes, my hope (sayth he) shall be in the everlasting Crowne: So the Saints have, they have one, or more here, but their hope

is in the *Crowne of life*. It is called the *Crowne of life*, because it is given not in *this* life, but that *Crowne* is let on in the life to *come*, which is the *true* life. Therefore it is so called: So you see the reason of the word.

And it is not the *only* name that is given to *bleſſedneſſe* in Scripture, there are other names, the *White lillie*, the *Robe of righteousneſſe*, the *hidden Manna*, the *Supper of the Lamb*, the *Feaſt*, and *Banquet of Chriſt*; it is called the *Kingdome of God*, the *Crowne of immortallity*; as well as the *Crowne of life*. Even under the notion of a *Crowne* it hath many names, *The Crowne of righteousneſſe*, in one place; *A Crowne of S T A R R S*, in another; the *Crowne of immortallity*, in a third: *The Crowne of glory*, in the *Revelations*. And in this place, *St. James* anticipates, the first from whom this word fell was from *St. James*, *The Crowne of life*. A word that a man would never have thought of; there may be a *Crowne* given in *life*, but what is the *Crowne*, when *life* is the *Crowne*, the *place*, the *blisſ*, and all comforts? It dropt first from *St. James* his blessed Pen, guided by the spirit, he adds this name. There are *variety* of names, and it *muſt* needs be so, that there muſt be *variety* of names.

One reason is this, because the glory of *Heaven* is ſo great, that no *one* ſimilitude, nor *two*, nor *ten*, nor a *thouſand*, can expreſſe it to the full.

Another reason is, because men are of *various deſires*, all deſire not *one thing*. God will ſatiſſie every mans deſire, after a ſpirituall manner. Some deſire *pleaſures*, and *delicacies*, God will answer that, you ſhall have *delicacies*; *Heaven* is the *River of life*, the *hidden Manna*, the *Tree of life*, are not theſe *delicacies*? Others deſire *gorgeous Apparrell*; others, *quiet*, and *eaſe*; others, *Authority*, God will fit all; *Heaven* is *every thing*. You ſhall find *reſt to your ſoules*, there is *eaſe*, *Enter into thy Maſters*

sters joy; he is comforted, and thou art tormented. It is joy and comfort, the white Lillie, the righteousness of the Saints, gorgeous Apparrell, it is the Kingdome of God, the Kingdome of glory, the Kingdome of our Father. It is honour, and Crownes, and glory, it is every thing, Heaven, looke what you want, you may get there. Pursue but things celestiall with the same zeale as you doe things temporall, if it be honours, or profits, or pleasures, or glory, you may have them there. What honour above this, the Kingdome of God, the Crowne of life? Here are the names the Spirit gives to blisse, to set an edge upon our affections; he would whet our desires to the pursuite of it. To sum up the point, there is an Emphasis in both words. The crowne of life. Take them together, it is thus much.

First, the crowne of life, that is, there is true honour in Heaven. There is a shadow of honour, and fading glory in Earth; there is none, but that which is solid, and substantiall there, here it is but as the cracking of thorns, as holy Job saith of the joy of the Hypocrite, the glory is short, it is but for a moment, it is but a shadow, in the best interpretation; it is substantiall, solid, glory and honour, in Heaven. That you may see it is substantiall, it is called a crowne, as if it were massie, and ponderous, it is massie, substantiall glory. That you may see it is massie and substantiall, what a word doth the Apostle use! The weight of glory, the exceeding, eternall weight of glory. It is a Crowne: that is one.

Secondly, the Crowne of life, Honor maximus, &c. It is the greatest honour, there is nothing higher in the estimation, and in the admiration of men, then a crowne: it is the highest appendant of Majesty, Kings are supreme; those that are Gods Deputies, onely accountable to God, and next to God. The glory of a King is so great,
Ec that

that men have hardly eyes that are great enough, but they are dazelled to look on them. Yet the Kingdomes of the *World*, and the glory of them are but *dark* and powerlesse in respect of the Crownes of Heaven. There is no Crowne this *World*, but hath a *croffe* upon it, there are *Thornes* in every Crowne, *cares* goe along with the Crowne; all is not pure glory, they *watch*, and are troubled in the government of them that are committed to their charge. But these are Crownes of *glory*, and honour, of Kings without *disturbance*.

There may be *croffes* here in tribulations; but tribulation ends all here, how? Sweetly, in a Crowne, all the Saints of God are *Kings*, there is a *Kingdome* prepared for you; and they are not Kings, without the *glory* of Kings, here is the Crowne added to the Kingdome. The Crowne of a King, it is the highest honour.

Thirdly, a Crowne is the honour of those that *strive*, those that are put into the lists. Crownes were the rewards, alwaies of *Conquerours*, as St. *Gregory* saith very well, the Crowne is the reward of *victory*.

It is true, all the Saints have the Crowne promised, but above all, those that endure *Tribulation*, have the promise of it more properly; because they are brought to the *strife*, to the *sight* of faith. It is drawne from the custome of the *Heathens*, they in all their *Olympicks*, the great Spectacles they made in the view of all the world, still there were *cups*, and *garments*, and Crownes, that were the rewards of the *Conquerours*. And yet so poor they were, that if a *Horse* did but run a race, and *won*, he had a *crowne*, or a *cup*. And thereupon *Theocritus* sayth, see what poore things the *World* glories in, that bruit-*Beasts* are taken with; their *Conquerours* are Crowned, so are their *Horses*. But see what Crownes these are, not Crownes of *Ivie*, and *Lawrell*, but made out of the
Tree

Tree of life, not a *cup of Gold*, but of *Salvation*. It is the wreath of *Lawrell* that never withers, the Crowne that never fades, the Crowne of life.

The Apostle might have as easily exprest it, & said, for when he is tried he shall reap *Heaven*, he shal be taken into heaven, here had been a round & proper expreffion. No, it is not so proper, because he had mentioned *tribulation* before, he suits it with a word answerable, therefore having spoken of *Strivers*, he adds the reward, blessed are they that endure *tribulation*, they shall have the *Crowne*.

Fourthly, the Crowne of life is an honour, a *lasting* honour, for the Crowne of life, is as much as a *Living Crowne*. Who ever saw a *living Crowne*? They be in Heaven, *living Crownes*, that is, *lasting Crownes*, that shall not be set upon the *head*, but the *heart*. Crownes are for the *head* in the World, it is the highest place, and therefore being the highest place, is most *conspicuous*. But the Crowne of life, it is set on the heart, the seat of *life*. What is that Crowne, that is not set on the *head*, but on the *soul*, and on the *whole man*? O her Crownes are but Ornaments for the *head*, this for all the body, it shall be all *Crownes*, whatsoever is upon the body glorified, or the soul, it shall be all *glorious*, it shall be all glory, and glory and *bliss*, is but the *Crowne*. The same that the *beatitude* is, that is the Crowne, but as it is here, it is a *living Crowne*.

It is true, in *Revel. 4*. St. *John* tells us, that upon the Elders *heads* he saw Crownes of *Gold*. One speciall reason is, because *Gold* is a thing all desire, and long after: he meets with men in their owne desires, because every man desires *Gold* and *Crownes*, he tells us where we shall have *Gold*, and *Crownes* both, but it is in *Heaven*. But on the other side, least we should think that he

spake properly, and that there were any thing in Heaven so poore, and so base, as Gold, that which he there calls Crownes of Gold, he calls in Chap. 2. the Crowne of life, I, that is spirituall, to let us see that they are Crownes of Gold, but in a spirituall manner: for the same that is the Crowne of immortality, the Crowne of Starrs, the Crowne of righteousness, is the Crowne of life.

In this that it is said to be the Crowne of life, it hath not the lustre of one Crowne, but the glory of all Starrs, and righteousness, and immortality, all are in the Crowne of life, you see now, what a rise here is; these are the rises when God raiseth. Who is more on the Dunghill then an afflicted Creature? What a rise is here, for dust and ashes to be raised to the glory of Heaven? For a man in tribulation to be raised to the state of a King, the glory of a Crowne? As the Apostles, and Disciples sayd, Did not our hearts burne? Doe not your hearts leape to think of a Crowne? How impossible is it for any man that is ambitious, to reach honour of less matters then a Crowne, but it is for those that it belongs to, and that God hath appointed? And yet how easily may we attain a Crowne that is more glorious in Heaven?

Is not this a great excitement, and encouragement for men patiently to suffer tribulation?

Admit the tribulation be sharp, here is that that will allay it, the tribulation is sharp, but the crowne is glorious, Feare not, though the tribulation be bitter, *Dum passio*, &c. as Gregory sayth well, while the tribulation is sisting, and winnowing, the Crowne is preparing, and God is sending. There is nothing that is excellent, but it comes with difficulty; if then we be content to take things that are excellent in this World, with labour, and paines, and cost, and difficulty, shall we not bestow a little paines to goe through difficulty for Heaven? It is but small traits

straits that we are to goe through for Heaven; it is but a little tribulation that is prepared before it be sent, and fitted when it is sent, if it be sharp, the Crowne is glorious.

In the second place, admit the afflictions be many, as they be sharp, as the *sufferings* are many, so the *rewards*, and Crowns are *many*: Every perticular *suffering* hath a Crowne; every perticular *grace* hath the promise of a Crowne, if there be severall Crownes, a Crowne of *righteousnesse*, and a Crowne of *Starrs*, a Crowne of *glory*, a Crowne of *immortality*, a Crowne of *life*; then feare not, but God is able to make the Crownes answerable to the number of your *passions*. And by how much mens *sufferings* have beene greater, as *Chrysostome* sayth well, by so much the more, the Crowne shall be more *bright*, and *splendent*, as *St. Austin* sayth well, every Saint that God the more *buffets*, and conflicts he hath endur'd, the greater shall be his *reward*, and more ample of glory. This for the multitude of tribulations, if they be many.

Admit in the last place, that tribulations and sufferings be long, though there be nothing long in this World, there is nothing long, that comes to a *period*: for there is nothing long that is *temporary*. All *tribulations*, and *sufferings*, are temporary: That is too much to say, they are temporary, they are all *momentary*, that is lesse. *St. Paul* sayth so, that which is momentary, cannot be long. What is shorter then a *moment*? *St. Paul* was able to judge, he endured *many*, and long tribulations. But our life is but a *moment* to *eternity*, our life is but as yesterday, sayth the Psalmist, they can last but *this* life, and that may not last to the next moment. They are *temporary*, nay, they are *momentary*, admit they were not, yet that Crowne will recompence it, the Crowne of life is *immortall*, here is that that will recompence it.

You

You know the *sufferings* of this world are but momentaine (as I said) and yet worldly men take a great deale of pains to *decline* them. On the other side, the *pleasures* of the world are *momentaine*, & what pains doe worldly men take to *enjoy* them? how much trouble is there? and what care doe they take to heale a *finger*, if it be out of frame, or out of joint? or for the curing of any part of the body, if there be but any passion upon that? nay further, not onely the care of the *flesh*, but what a great deale of care doe worldly men take, to fulfill their *lusts*? How much will wicked men suffer to enjoy their *lusts*? what will they not suffer? then, as *Demosthenes* stirred up himself to follow his studie the more earnestly, by the example of a *Smith* that was at his *work* before he was at his *study*; it is a shame for me saith he, to be in *bed*, and the *Smith* to be at *work*; this was *Demosthenes* argument, so it may for Christians, shall *wicked* men *endure* so much to fulfill the *pleasures* of *sin*, and shall not we *endure* something to attain the *Crowne* of life, and *immortallity*, for the attaining of *heaven*? *Si tanta*, &c. If the soul, saith *St. Austin*, be content to suffer so much, to enjoy things that are made to *perish*, how much should we be content to suffer for that that *cannot* perish? If men will suffer so much for the *flesh*, what should we suffer for the *immortality* of the soul? for the *gaining* of *Heaven*? for the *crown*? It was the argument of the devout *Hermite*, when he saw a *Harlot* spend some hours in attiring of her self, he fell bitterly on weeping; being asked what was the reason? Saith he, because I cannot bestow so *earnest* pains in adoring my *soul*, as that creature doth, in decking of her body; that was his argument. And *St. Paul* he gives such an argument, whereas *worldly* men strive for a *corruptible* *Crowne*, shall not we strive for that which is *incorruptible*? Shall not the children of *light* be as zealous for *Heaven*, as the children of the world are for *pleasures*? Shall
not

not spirituall men be as zealous to attain glory, as carnall men are in momentaine things; the pleasures of sin that endure but for a season? O listen, listen to St. Paul, he pus all these together; I told you of the levity, and shortness, and paucity of tribulations, he sums them up well, and concludes thus, *These light afflictions that are but for a moment, they work out a farr exceeding eternall weight of glory.* It is worthy all to be written in Letters of gold, there is never a word but it is full of *emphasis*, there were never words almost that dropt from any mans mouth, so full of excellency, as these words. For, first if you mark it, he moderates the *quantity* with the *quality*, *these light afflictions*. Then againe he moderates the *quality* with the *quantity*, they are *short* afflictions, if they be great, and many, they are *short*, and *momentaine*: then he moderates both with the *comparisons* that follow, *light* afflictions, but a weight of glory; *momentaine* afflictions, but an eternall weight of glory. And this eternall weight of glory exceeding in *quality*, and *quantity*, St. Paul would not have us think his afflictions *long*, and *sharp*, and *great*, and *many*, they are nothing so that God sends, but if they were so, shall we not endure them? If God should afflict us all our life, if we should live as long as the Patriarcks, he mingles them with *comforts*, though there were no comfort, a thousand yeares tribulation were nothing to the glory that shall never come to an end. Jacob thought 7. years service a short time, that he might enjoy Rachel; when his eye was upon Rachell his Pearl, then he thought 7. years, and 7. to them, but a small time. Did Jacob account so many years a small time, and shall not we account 7. dayes, 7. howres short? Admit it be more, it is but tribulation for a short time, if we have Rachel, if we have Heaven in our eye: fix our eyes upon *immortallity*, upon *heaven*, and then all tribulation will seem not onely light, but *nothing*, and not onely short, but as if they had never been; but as yesterday are 10000 yeares to eternity. The

The world gives nothing but what is *corruptible*, God gives that which is *eternall*, all desire long life, God offers not onely long life, but *eternall life*, not only long life, but a glorious life, expressed by the best words, though *stated* upon contemptible persons, those that suffer tribulation. First, they are *blessed*, that is the general, and then in perticular, they shall receive the Crowne of life.

SERMON



SERMON III.

JAMES I. 12.

Blessed is the man that indureth temptation: for when he is tried he shall receive the Crowne of life, which the Lord hath promised to them that love him.



HAVING done with the two *principall* parts, I am now to come to those parts that are *accessory*. The speciall are the two *descriptions* I told you of before. The description of the *persons*, that the promise is made unto, all under the notification of one, *The man*, that is, every man that *endures* temptation. And the description of the reward it selfe, that is the other set downe under two notions.

There is the generall notion which comprehends all other termes, it is *blessednesse*.

And there is the particular notion which is *subordinate* to it, the thing that is promised is a *Crowne*, and that Crowne hath the best appendix set unto it, it is the *Crowne of life*, the Crowne *immortall*, of these I spake.

Now, these other two parts that follow in this verse, they are added as an *appendix*, or *supplement*. The one a supply, *De gratia dispensationis*, of the *course* and *dispensation*: the *course* that God takes in dispensing this reward under both these notions; *When he is tryed, then he shall receive.*

The other is of the *fellowship* of participation, and *communion* that all Saints have in the Crowne. The man that endures temptation first; enlarged after, to all that love him. These are the parts I am to speake of, these two *supplements* of the two former.

And the first in order is that that concerns the *course* and *dispensation* of God, in those words, *when he is tryed he shall receive.*

In that there are two things.

Modus.

Tempus.

The *manner* of the exhibition, *he shall receive.*

Then there is the *time* of reception; *when hee is tryed*, when he is fully tryed, then he shall receive.

The *manner* of the exhibition is very well expressed here by a *receiving*: *He shall receive.* Now *recipere* is a *relative* word; and being a relative, it must have a *correlative* that belongs to it; and what the correlative is of *receiving*, we all know. *Giving*, that hath reference to *receiving*: there can be no *receiving*, where there is no *giving*. The Philosopher saith well, *dari accipere*. It is true, speaking of passages betweene man and man, *receiving* doth not alwayes necessary imply *freeneffe* of gift: there may be *receiving*, where there is not *freeneffe* of *donation*. *Wages*, when they are payed; *debts*, when they are discharged; *pledges*, when they are restored; *commodities*, when they are bought, they are truly received, yet there is no gift goes before. But yet when we speak of passages between

between God, and man, there is never receiving on mans part, but it is the free gift of God; because man cannot deserve of his Creator and Maker: Therefore it comes to passe, that whatsoever thing it is that we receive, the very foundation and principles of Christianity doth suppose it to be of the freeness of God, that is the Scriptures reception. St. Paul shews it very well, 1 Cor. 4. *What hast thou that thou hast not received?* That question it is equivalent to an universall negative; there is nothing that we enjoy, or have in the world, but we receive, and receive how? we receive it as Gods free bounty, as a gift, or donative. If it be so in lesser things, much more in greater; if it be so in temporals, much more in spirituals, much more yet in eternals; the eternall of all, eternall life cannot come to us but by Gods gift. So, these three things this word affords.

First, it is a word of *benignity*, of free donation: he shal receive from the hands of God. The receiving here is without addition; but the addition is to be made up. *Beatitude, immortality, the joy and blisse of heaven*, with all things that belong to it, of all other is Gods most free, and bountifull gift. So, it is still in Scripture under what similitude soever you find it. There are diverse similitudes, and all glorious; still there is gift added.

You have it set forth under the similitude of *bidden manna*; but of gift: *To him that overcomes will I give of the hidden manna*, I will give it. You have it set out under the similitude of the *tree of life*, but giving is added: *To him that overcommeth will I give to eate of the tree of life which is in the midst of the Paradise of God*. It is set out under the similitude of a *Kingdome*, but still of gift. *Feare not little flocke, it is your Fathers will to give you a Kingdome*. It is set out under the similitude of a *Crowne*, the *Crown of life*, but of gift still: *Be faithfull to the death, and I will give thee the crowne of life*.

It must needs be so, that the *grand*, great blessing is of gift; for all *inferiour* blessings that have reference to it, they are all of gift, both the *root*, and the *boughs*; and the *branches*, and the *leaves*; and the *fruit* of the tree of life, they are all of gift; *Glory*, and what ever belongs to glory. The *Gospel* of the Kingdome, which points out to us this Crowne that is given to us, and of grace. To you it is given to know the *misteries* of the Kingdome of God. Christ, that is the *substance* of the Gospel, hee is the great gift that God gave freely to the world: God so loved the world that he gave his onely begotten Sonne. Faith, that lays hold of Christ, and applyes his merits, that is the gift of God. To you it is given to believe, and to suffer. The holy Ghost, that begets faith in the heart, even he is a gift, it is one of his names, *Donum dei*, he is the gift of God, it is one of the names that he takes; he will give to us his holy spirit. Take all in a word, both grace and glory are equally of gift. St. Paul coucheth them both in many severall places: The grace that is given to us, saith he in one place: The gift of God is eternall life, saith Saint Paul in another, all is gif.

It is true, there is another name by which it is stiled sometimes, that seemes a little to derogate from the liberty, and freeness of gift: It is called *wages* received; it is called the *reward* that is given. But this word of gift regulates all, it lets us understand, that however we consider it, whether we consider it as it is, *merces laborantium*, the wages of them that labour, and work in the vineyard; Or *premium vincientium*, the reward of them that overcome, and fight in the lists; Or *repromissio credentium*, the promise made to them that believe, and so being a promise, is a kind of debt and stipulation; yet in all considerations, of reward, and wages, and promise, in all it is to be taken so, to be taken as a gift.

That

That we may learn all hence that that *Moses* said to the people of *temporall Canaan*; it is true much more of the *Celestiall*: *God hath brought you to that good land, not for your righteousness*: so, *God hath translated us all* (he will if we walk in his *Commandements*, in time he will translate us to that good way, to that better way, that best of all; not for our *righteousness*, not for any *merits* of ours, but for his *goodnesse*, out of his *bounty*, because he would be pleased to give it; it is meer *mercy* and *gift*. That we may learn I say with the *Elders* in the *Revelation*: we may well learn of the *Saints* in *heaven*, and learn *humiliation*, and *acknowledgment* of them that are in *possession*. They had *Crownes* on their heads, *Rev. 4.* and what then? They cast downe their *Crownes*: they take off their *Crownes*, and cast them downe before the *Throne* of *God* and the *Lamb*; for what purpose? *St. Gregory* gives a good *glosse*: they therefore cast downe their *Crowns*, as *acknowledging* that they were not *their*, not of their own *deserving*; but they were of the purchase of *Christ*, and of *Gods bestowing*, they cast them down before the throne of *God*. If they cast down the *Crowns* they have in *act*, we may well cast down those we have in *hope*, and *acknowledg* our own *unworthinesse*: and we cannot *acknowledg* our owne *unworthinesse*, unlessse we *acknowledg* that we have *received* them, and *received* them of *gift*.

What speake I of *Elders*? looke but to the *heathen*, they had but a glimpse of that blisse, and glory, but a small insight of an *imaginary* beatitude; yet that very *imaginary* felicity that they dreamed of, they could not apprehend it otherwise then only the *gift* of *God*. As *Lucins*, no man can come to felicity without *Gods gift*. Our *Saviour* saith *Asculus*, another of them, *happinesse* and *blisse* is the *gift* of *God*: as if hee had spoken the same language

language with St. Paul, *the gift of God is eternall life.* Even they, I say, made these acknowledgments : but we that have the dictates of the *spirit*, shining in the word by so many illustrations ; we that have the *experience* and knowldg in our selves, *what*, and *where* to seeke for it, how to seek it as *beggars* at the throne of grace. When we receive of God, how do we receive ? as Gods *almes*, a very little blessing is Gods *almes* : and every greater blessing, especially the *greatest* of all is Gods *largesse* and *bounty* : So you may see *life* it selfe, not onely *temporall*, but *eternall*, the *Crowne of life*, it is called the *penny* in the Gospell : *Call the labourers, and give them their penny.* We stand at the door of grace, and knock for an *almes*, and God gives us an *almes*, that belongs to *beggars*, a penny ; but that penny is more worth then the world : the same that is the penny there, is the *Crowne of life* here, to let us see that it is Gods *gift*. That is the first thing, when we are said to *receive* ; therefore we *receive* on our part, because it is *given* on Gods part, they are relatives. It is a word that signifies *benignity*, and *donation*.

Secondly, as it is a word of *benignity*, so it is a word of *assurance*, and *certainity* ; *recipiet, he shall receive.* It is in the *future*, and the future is not so *certaine* as the *present* ; not with us that have not the power of the *next* minute, there is nothing more *uncertaine*, to us then the *future*. I, but there is nothing more *certaine* to God, and there is nothing more *certaine* to us, then Gods *future*. To let us see that the future is as *certaine* as the present, when God promiseth ; his *futures* are exprest usually by the time *past*, and *present*, as though we might as well conclude of it as if it were *present*. There is no blessing promised, but it is as sure in Gods hands, as if we had it in our owne.

Certaine it is, this Crown of life to them to whom it is promised, the persons *thus* qualified; it is certaine I say, *quia ipse dixit*, Christ hath said it, whose word is faithfull, and true. He that hath promised, he will performe, because his promise is as good as payments and performances.

Certaine it is, *quia ipse preparavit*, Come yee blessed, inherit the Kingdome prepared for you before the beginning of the world. And, I goe to prepare a place for you. Christ went not to heaven in vaine, he went to prepare, to furnish heaven to give us entertainment; as though it were not fit for us, or we for it, till he had prepared it; the preparing was both wayes, I prepare it for you, by preparing you for it; he that hath prepared, will translate; he that hath begun the work will finish it. He doth not prepare heaven for us, nor us for it that we should not meet together, but that we should meet in the time that God hath appointed.

Certaine it is, because the *Saints* that are gone before us enjoy the Crowne of life, they are in the fruition: he that hath made good the promise to one, will to another, he hath to thousands that are gone before; there is but a small remnant to come after, and the day shall be accomplished, because they without us cannot be made perfect.

Certaine it is, because we have part in possession already, the first fruits, God hath given us the earnest; we are in *Albo*, we are brought into the list, the roll, the catalogue of those that do goe, and are to inherit heaven: He that hath given the earnest, will give the inheritance; if there be the first fruits for the present, the harvest, the reaping shall come in the time that God hath appointed.

Last of all, certaine it is, because Christ our head is there. It cannot be, that if the head be glorified, but that

that the *members* should be glorified too : Because Christ as *mediatour*, even his glory is not perfect without ours : the glory of the *head* cannot be perfected without the *members*. Christs glory as *mediatour* should not be perfect, unlesse he should translate his *members* and *servants* to reign with him, then it is compleat. In all these considerations it is certaine : Therefore wee are not to take this word as an ordinary future, *he shall receive*, as a *neutrall* word, a word of doubting, as *ours* are, but as Gods future, and *he is faithfull that hath promised*. If God say it, it shall be, he speaks it by the spirit of God, the holy instrument of that holy *Arme*, *he shall receive*. That is the second signification of the word, it notes assurance and certainty.

Thirdly, there is yet one more, *recipiet*, it is a word of restitution, *recipere* is *re accipere*, to receive againe, properly speaking; *recipere* is to *re-erve*, to get something that a man *had* before, that he hath lost. As it was a famous answer of the Roman Consul concerning the winning againe of *Tarrentum*; unlesse you had *first* lost that Citie, I had never received it : receiving implies a thing that hath been lost. It is true of the Celestiall City, the new Jerusalem, the Crowne of life : *Nisi Adamus*, &c. Unlesse Adam had lost it, we had never come to the comfort of this word of receiving. Of having we might, of receiving we could not : This Crowne of life was in Adam, but he lost it; but we may say *felix*, &c. (in that sense, as sometime it was spoken) happy fall, that brought forth a better effect, a better Crown, a better immortality, a better blisse. The immortality that Adam lost was a doubtful immortality : Christ restores us to a certaine immortality, to an immortality that shall not be alterable, that is not capable of temptation to thrust us out of it, nor any stepping awry any moment of time, to lose any the least
par-

participation of it. The Crown that Adam lost, was a Crowne of innocency; the Crown that Christ restores is a Crown of righteousness, and the same is the Crown of life. Adam lost the Crown by yeilding to the temptation of suggestion; and we againe come to receive the Crowne by enduring the temptation of tryall, the man that endures temptation, he shall receive it.

What a blessed reparation now is here, see, as we lost a silver immortality, we have gotten a golden one, and at so little expence. To say nothing of those other disbursements required in other places of Scripture, see the expence here; what is the expence? Were the expence great, there is no man but would be content to be at great expence for such a reception, the Crown of life, and immortality; if the expence were liberty, we should part with that; if it were meanes, we should loose them, or credite, or life it selfe. The afflictions of this present life are not worthy of the glory that shall be revealed. What is the expence to the receiving? It is the expence only of a little temporall suffering, which is the worst expence we can make in the world, and that expence too, hastens us to heaven, and works towards it. It is the expence of a little suffering for the receiving of a Crowne. Now wise men would doe so; there is no man, but when he compares his expences with his receipts; if his receipts exceed his expences, hee thinks himselfe in a good condition, his estate is sound. After the disbursement of a little suffering, when we come to look on our receipts, what they are, or shall be, we cannot but think our selves rich, and in a good condition, whatsoever our tribulations and sufferings are. Here is the great receipt, the restitution, the repair that is made after the first losse, and the present expence; hee shall receive the Crowne of life. It is a word of Retribution; that is the third thing:

So I have done with the first, here is the *Modus*, the manner of dispensation, Gods free gift on our *sufferings*. The next is the *Tempus*, the time of this reception.

When he is tried.

Then he shall receive, when he is tried. The word is well interposed, there are in it two things.

There is a *liquid suppositum*, something supposed.

There is a *liquid positum*, something expressed.

The thing supposed is this, the end of temptation, and tribulation is for triall. When he is tried, when he hath endured tribulation, when he is tried. Tribulation is sent for prooffe, and triall. Therefore though it be tribulation and affliction that is spoken of, it is called *tentation*. We may well give the reason out of St. *Chrysostome*: Tribulation is well called *temptation*, because it is for the triall of our *Philosophy*, for the triall of the graces that God hath given us, the very word *temptation* betokens triall; therefore it is that the Schoolmen give that definition of it. *Temptation* is nothing else but, *Exploratio per experientiam*, as *Parisiensis*, temptation is a taking triall by experience, they are *Aquinas* words, because the best knowledge is that that comes by experience, and the best experience is that upon taking of tryall. Experience that is upon triall, as *Gallen* speaks, is the best way of cognizance that we can have for the nature of any thing whatsoever. Therefore because all temptation aims at discovery and knowledge, and knowledge is taken by triall, therefore this word of triall is called *temptation*, though it be the temptations of suggestion, or of proving, there are diverse kinds of eyther of these sorts.

Of ill Temptations of *Suggestion*, there are three.

Men tempt men.

Men tempt God.

Satan tempts men.

Of the good there are two.

Men tempt, and prove themselves.

God tempts and proves *men* by sending *afflictions*.

And the end of all these whither good, or bad, it is still *tryall*, tryall is the end of all.

If we speake of ill temptations; if one man tempt another, the *suggestions* and *allurements* that are used, are first by feeling his *disposition*, how he is *inclined*, which way he may be *moved*, by taking *measure* of the *foote* of his affections, seeing which way his affections work that he may draw him. *Triall* is the end of *that* temptation.

If it be the temptations of *Satan*, he never tempts, but for *triall*, if he knew what were in us, he would not tempt, he would convey it *without* temptation, there needed no *suggestion*: But because he knowes not what is in man (though he can give a shrewd guesse by the working of the mind, and *fancie*, and *sences*,) therefore he makes *triall*, he offers temptations to the *phanſie*, and to the *sences*, to see how they stand affected to such *suggestions*, as he will insinuate.

And his *wayes* of *triall* are *many*, he hath his severall wayes of experimentall *trialls*, for every action that we are conversant about, and for every *condition*. If a man abound with the *blessings* of God, he hath wayes of temptation for that, to *try* whither he can bring him to pride.

If he be in *poverty*, he hath temptations for that, (and they are for *triall* still) he proves him to bring him to *diffidence*, and *murmuring*, and *repining*.

If it be any *good* that we doe, he tries whither our hearts be of such a temper, that we may be brought to think it is of our *selues*. If it be any *ill*, he tries if he can gaine force upon our hearts, that we may goe on in *impeniten- cy*. His temptations are like the wind that is spoken of in *Job*, that beat the house of *Jobs* Children in all the *four* quarters of it; he can set upon the heart in all the quarters of it. Sometimes he will convey himselfe into the *Cabinet* and *Closet* of our *affections*; sometimes he knocks at the *Gate* of the *Senes*; Sometimes he will feele the *pulse* of the *Phansie*: Sometimes he is *above* to tempt to *pride*, sometimes he is *below*, to tempt to *despaire*. If he be before us, it is to hinder us in the *good* we are about; if *behind* us, it is to pull us *back* againe by relapsing into sins that we have *forsaken*, and repented of. If he be on the *right* hand, or on the *left*, still he hath *trialls* for both, to turne us out of the way: and the end of all his temptations is still *tryall*. First, he tries how our *constitution* and *temper* stands; and then when he hath got that, then he tries how we will take the bait againe. Even the *Devills* temptations are for *tryall*.

Then, if we speake of those wherewith *men* are said to tempt *God*. Men are said to tempt *God* many wayes, when they *murmur*, and *repine* at his dealing. When they *doubt* and *distrust* *God* for any attribute, his *power*, or *wisdom*, or *goodnesse*, or *mercy*. When out of *curiosity* they labour to *search*, whither he be so *just*, and *powerfull*, and *gracious*, as the *Scripture* tells us. Men will be *curious*, and *busie* to *prie* into *Gods* attributes; and still when they labour and *search* to satisfie themselves by tempting of *God* these wayes, it is for *triall*, that we may prove whither he be so, or no. As the *Pharisees* tempted *Christ*, because they did not know that he was the *Son* of *God*. Satan himselfe tempted him, because he did

did but *suspect* then that he was the Son of God, it was for *triall*; *euill* temptations are for *triall*.

And so are *good* too, there are *good* temptations of *prooffe*, whereby men prove themselves. St. Paul calls that by the name of *temptation*. *Prooue*, or *try*, or *tempt* your selves, *whither* you be in the faith, or no: know you not your owne selves, &c. When a man makes *inspection* into his owne heart, to find out how his *estate* stands, how he *thrives* in grace, *whither* he *decline*, or no, when he *proves* every grace, and brings it to the *Touch stone*; here he *proves*, and tries his owne heart, he makes *triall* of his *obedience*, of his *faith*, of his *patience*, of his *loue* to God, of his *meeknesse*, of his *repentance*, of his *growth* in all. These temptations to *good*, are *trialls*.

Last of all, to bring it to the point, the good tryalls wherewith God is said to tempt men, God *tempts*, and *tries* to see *whither* we will love him with *all our hearts*, or no, God is said to tempt men principally by tribulations, they are therefore called *trialls*. But he hath many other wayes of *prooving*; every way whereby he reveales himselfe, is a way of *triall*. He hath as many wayes of *tryall*, as he hath wayes of revealing himselfe. If he give us his word, it is for *tryall* to prove *whither* we will bring forth fruit. If he take away his word, it is for *tryall*, to see how we will walk in the *graces* that he hath given us. If he *multiply* blessings, it is for *tryall*, to see how *thankfull* we will be, and *whither* we will be drawn by the *faire* way of invitation, by *mercies*: If he take away his *blessings*, and multiply his *afflictions*, it is for *tryall* still, to see how we will beare ourselves, under the *Crosse*, and take his chastisement. Every way that he reveales himselfe, *whither* he send *afflictions*, or remove *afflictions*, *whither* he send *blessings*, or take away *blessings*, all are for *triall*. Sometimes for the *triall* of one grace,

grace, sometimes for the triall of another. Sometimes for the triall of obedience. *Exod. 26. The Lord your God proved, and tempted you, to see whither you would walk in his commandments, or no.* Sometimes for the tryall of our love, *Exod. 16. The Lord your God proved you, to see whither you would love him with all your hearts.* And so for all, for every grace he sends a tryall.

But we must understand, that God doth not so prove for triall, as men doe. We take a tryall of things, because we are ignorant, we doe not know them sufficiently; God therefore tries us, because he knowes us; not that he may have better knowledge of us, as we take tryall. No, God will take tryal of that he knows already, or that he knows fully. With men every trial is taken either for the gaining, or for the bettering of knowledge. God, that knowes all things, and that Searcheth the heart, sees what is in us, he discernes our thoughts long before. There is not a word in our tongues, not the least motion in our hearts, but he knows it, he needs not take a triall for his satisfaction, to gaine knowledge, or to better his knowledge; he knows us better then our selves. But there are two reasons why God makes these trialls.

One reason is given by St. Jerome.

The other by St. Austin.

One reason of his trialls is, as St. Jerome sayth, not that he may know what is in us, but that he may make others know; otherwise the lustre, and light of that grace that God hath given, if God should not make it shine out by taking a tryall, it could not bring glory to God, if it were not exemplary to men, the tryall of grace makes it shine. He deales with us as *Rupurtus* sayth, as a Merchant of Small-wares, a Pedlar doth with his Pack: He knows all that is in his Pack, but when he comes where Chapmen are, he rises, and layes out all; not that he may know, but

but that *others* may *know*, and be invited to *buy*. So God knowes the furnishing of the heart, the *graces* that are there, but he rifles them, and layes them open by tribulation, that *others* may see the distinction betweene *this* grace, and *that*, that they seeing it, may give God the *glory*. Not that *he* may know, but that *others* may know. That is one reason.

Another Reason why he *tempts*, and *prooves*, and makes *tryall*, *Non ut ipse*, &c. not that *he* may find what is in man, but that *man* may find what is in *himselfe*; we are all strangers to our selves. *No man knoweth the things of a man, but the Spirit that is in man*, sayth the Apostle. Nay, we may goe a little further. The things of a man knowes not man *himselfe*. It is not all that is in man that can goe to the *windings*, and *turnings*, and *Labyrinthes* of the heart, there are so many *partitions*, and *starting-holes*, that man *himselfe* cannot find them. We know not the *weight* of our *graces*, nor the *depth* of our *infirmities* and *Errours*, God it is that must discover them; and how doth he lay them open? By *tryalls*, and *temptations*, and *tribulations*; there he lets us see our *infirmities*, and *sinfullnesse*; it is as a *Glasse* to let us see our *infirmities* on the one side, and as a *glasse* to see the *weight* of *grace*, on the other side.

We could not know the *measure* of our *graces*, but for *trialls* how much *patience* we have, and how much *faith*, and how much *love*, and how much *thankfullnesse*, nor *any* grace, a man would never be able to take the true weight of it, unlesse it were thus *discovered* to him, and by these *trialls*. Therefore he tries us, that he may discover our hearts to our selves, to make us see what he hath done for us; to make us see what we were, what we are, and what we may be, all this is by *triall*.

As a Father deales thus with his *child*, he takes the
Childs

Childs finger and puts it to the flame of the Candle, or the flame of the fire, and bids him *proove* if it be hot. Not but that the Father knows, but that the Child is ignorant, that he may learne to *shun* it. So God deales in these *Trialls*, he suffers us to be brought under the flame of *Tribulation*, to be put into the *Furnace* of afflictions, he puts our finger into the flame, that we may learne to know that the fire is *hot*, and how hot the fire is that we *deserve*, and had had if Christ had not come, he brings us that he may make us know it.

So, sum it up now, and then you have the end of all kind of temptations, especially these of tribulation, they are for *triall*. If that be the end, there is no reason we should be out of love with Gods chastisements. Were the end *evill*, we had cause to feare, and to *murmur* at tribulations; but the end is for good, and the best good of all, to bring us nearer to Heaven, to *indeare* us more to God, to *weane* us more from the World, to make us better to understand God, and our selves, for he *pollishment* of those *graces* that God hath given us, for the attaining of those *graces* that yet we want, and for the perfecting of all. For the *polishing* of grace, and *refining* it, that is one end.

Were it so, that we were all *grace*, and all *spirit*, there would be no *triall* then. There are two conditions of mettalls in which there needs not any *triall* of the fire. One is, if it be all *gold*, another is, if it be all *drosse*. If it be all *gold*, it needs no *purifying*, if it be all *drosse*, it will not *endure* it, it is not worthy the fire. So it is with Christians, were we in the World all *gold*, or all *drosse*; there would be no *triall*, if we were all *pure* mettall, all *Gold*. Tribulation, and *trialls* are superfluous in Heaven, where the Saints enjoy happiness, and are all pure *Gold*, there is no *triall* there, there is no *suffering*, all is *Gold*.

Gold in Heaven. On the other side, were we all *drosse* that there were no spirit at all, nothing of grace, then there would not be the *refining* triall: for *chaffe*, and *stubble*, and *drosse*, are not purified by the fire, but *consumed*, annihilate, and brought to nothing. But since our estate is so, (as we are all in this condition of mortality) that we are *part Gold*, and *part Clay*; *Flesh*, as well as *Spirit*, and there is a *mixture* of both, thereupon for the *purging* away of the *flesh*, and for the *strengthening* of the *spirit*, that must be brought to the *Touch-stone*, by the *fierie triall* of tribulation, that the *graces* may be *tryed*, and the *drosse consumed*, and burnt up. Therefore let this be the conclusion.

You that so much *love* the *pleasures* of the World, that are so afraid to *heare* of any day of *tribulation*; remember that he that hath called us to the *Crowne*, hath called us to the *Crosse*; and the *first* lesson that he reads to us, is to take *grace* with all *disadvantages*. Never look that God will give us *grace*, but make sure of *affliction*. He gives not *grace* for *nothing*; would you have him give *grace*, and not get the *glory* of it? How should he get the *glory* of it, but by *tryall*? How should he have the *glory* of *patience*, but for *affliction*? Or the *glory* of *thank fullnesse*, or of *pure love*, but when his *Servants* *love* him most, when his countenance is most clouded towards them? Their *love*, and *thank fullnesse*, and *obedience*, and *patience*, when is it seene? In *tribulation*. Therefore as our blessed Saviour said, concerning the *Crosse* that Christians when they are called, must looke for. They shall receive in this life an *hundred fold* with *tribulation*. Be pleased to mark the place, He that *forakes* *Father*, or *Mother*, or *House*, or *Land*, shall receive an *hundred fold* in this life. How? That cannot be in *temporalls*, it must be in *spiritualls*, because one dram of *grace* is a *hundred*

dred fold, to the World, and temporalls. Shall we receive an hundred fold, that is, spirituall abundance? What followes? With tribulation, with afflictions, and tryalls. If God give a hundred fold in spiritualls, it is with tryalls. No man puts Armour upon another, but for fight; the graces of the spirit are the Armour of Christians. Take unto you the Armour of God, VVhat? The sheild of faith; the Helmet of Salvation, the Breast-plate of righteousness, the sword of the Spirit. All grace is Armour, if God put spirituall Armour on Christians, they must looke for a combat when their Armour is on. Grace is Armour, we must look for the triall of it; for the end of all tribulation is triall, and the end of all grace that God gives. Be content with grace upon any seeming disadvantage, it will bring abundance of advantage after. That is the first, the thing supposed here, When he is tried, he must look to be tryed. The end why God sends tribulations, and temptations, is for tryall, that is the first.

The next is the thing here expounded, or exprest and plainly set downe, that is the *time; when he is tried, then he shall receive.* The Apostle adds this to prevent a Question, having made mention of that that makes all hearts leap after the fruition of it, the *Crowne of life.* If any man should ask, as the Disciples did of Christ, *O Lord when shall these things be?* Blessed Apostle, *when shall this Crowne of life be?*

For this Question it had beene a sufficient answer, *In due season you shall reape if you faint not:* In due season you shall have it; the *time* shall come, think it not long; but that is too generall. Then he drawes it downe more particularly a little: *Would you know when?* I will tell you, when *tribulation* is ended, when the *triall* is fully taken; when God hath sufficiently refined you, and fitted you for Heaven, and made you as he would have you

to be, when you are tried. But tell us more particularly, when shall this be? After *one* tribulation? It may be not. It is with many of us, as *Florus* sayth of the *Gauls* at the first brunt they would be stout, and play the men more then men, at the second they would grow feeble. So many Christians it may be will endure *one* course of tribulation, and temptation, and endure stoutly; but when they meet with another course that shakes them, and makes them hang downe the head, then they deject themselves. Therefore we must not think to have it alway after *one* tribulation; *one* tribulation is but a degree, or preparative to another; when God hath fitted us for *one*, we must look for more. When then, at the second, or third, or fourth, or more? No, the *Apostle* sets it indefinitely, because he would not goe about to limit God, the holy one of *Israel*, you cannot tell, whither at two, or three, or foure, but in Gods best time, when he thinks fittest, when the triall is done, when the triall is fully made. So this word now, it is a word simple here set downe, but it stands for a defective word, as the Scripture useth such words oft times. When he is tried, that is thus much, when he is thoroughly tried, when he is approvably tried. The word is *Sonuas*; when he hath endured tribulation so, as to get Gods testimony, and approbation; When with Gods approbation he hath endured tribulation, and is thus thoroughly tried, then he shall receive the Crowne. That is in brieft thus much, then he shall receive the Crowne when he can say with our blessed Saviour, I have done the work that thou gavest me to doe, Father, glorifie me with thine owne selfe; then, when he can say with St. Paul, I have fought the good fight, I have finished my course, I have kept the faith; henceforth is laid up for me the Crowne of righteousness. When a man is once come to this upshot, he may look for the Crowne, not till he have done.

his work, and gone *through* the labour, till then it stands not with reason that he should *receive* the Crowne, which way soever we take it.

Whither we consider the *sufferings*,

Or the reward.

If we consider the *sufferings*, admit that sufferings be, as they are as *Physick* to the soul, it is not fit the *Plaister* should be removed till the *wound* be healed; when the *wound* is healed, the *Plaister* will fall off. God takes not away the *Physick* of tribulation, till he hath wrought the *cure*, and done the work *perfectly*.

Againe, if we take these *temptations*, and tribulations as *trialls*, before he have given sufficient *proofe*, he takes not away the *triall*: there are other graces of God *justifiable*, as *wisdom*, so *patience*, and the rest must be *justified*. It is not fit that the *fire* of tribulation should be removed till the *Gold* be *purified*; then he will quench the *Furnace*, and take away the fire. When the *Triall* is wrought, he will take away the affliction. So it is, if we looke to the *suffering*.

Then if we consider the *reward*, there is good reason considering the reward; Either,

As the reward of *Conquerours*;

Or the wages of *Labourers*.

Doth any *Captaine* give *donatives* till the warfare be ended? When the *Conquest* is gotten, then the *rewards* are given. Doth any *Master* pay his *Servants* or *Labourers* till the work be done? When the work is done, then *Call* the *Labourers*, and give every man his *wages*; every man a *peunny*. VVill you have the wages before the work be done? VVhat is the work?

The work of $\left\{ \begin{array}{l} \text{Action,} \\ \text{Suffering,} \end{array} \right.$

Till these be done, that we can say with our blessed Saviour,

Saviour, *I have done the work thou gavest me to doe; the work of Action and passion, look not for the wages.* Christ shews it in *Mat. 12.* *VWhen even was come, then call the Labourers.* *VWhat is the even?* Take it eyther way, for,

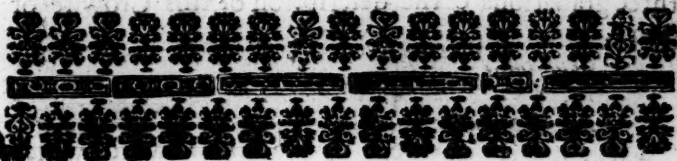
The even of } the World,
 } mans Life,

If you take the even for the even of the World, as *St. Paul* doth, *Which the Lord shall give me at that day.* And our blessed Saviour in another place in the Gospell, *The Haruest is the end of the World; then the righteous shall shine as the Sun in the Firmament.* Then, when the end of the World comes. It is true that way.

Or take it for the end of life, it is true that way, look not for the Crowne of immortality till this life be ended: while we are in this World, we are still subject to sin and suffering, but he that is capable, and fitly qualified for that estate, must neither be in a state peaceable, nor sufferable; not sufferable, or subject to passion, he that is fit for the Crowne: *Flesh and blood cannot inherit the Kingdom of God; that is, in the state of immortality, then flesh and blood must be laid aside.* *VWhen is that?* *When corruption hath put on incorruption, when the mortality and sinfullnesse of flesh and blood, is layd aside.* *Flesh and blood shall inherit, but it must be purified, and sanctified, and fitted: Flesh and blood cloathed with immortality, and incorruption.* *VWhen is that?* In part at the end of life, and in whole at the end of the World, there shall be the whole Crowne, the possession of life at the end of the World; the halfe Crowne, the Coronet is set upon the soul when the work is done, when we have finished our course, not till then, and then we may be sure of it, then we shall come to heare that word of approbation,
af-

after all the triall is taken, *Well done good and faithfull servant.* That word is the Crowne, that word is as much worth as Heaven; there needs no other Crowne but Gods approbation, what Crowne needs there more then the golden approbation of God? It is true, that word will not be spoken till then; to that St. James alludes, when he tells us of the time to stop our stomacks, *They shall receive the Crowne of life*, then when they are wholly, and throughly, and approvably tried. So much for that part, the first appendix that is made to these words concerning the course of Gods dispensing the Crowne of life, *Then, when he is tried, he shall receive the Crowne of life.*

SERMON



SERMON IIII.

James I. 12.

*Which the Lord hath promised to them
that love him.*



IN the handling of these words I shall fall upon my last dayes argument, *The Crowne of life*, but with new variety, with other Meditations, I shall present it againe; but as our blessed Saviour appeared to the two Disciples in *another* forme, and other considerations then before. *Before* I let you see it as a Crowne of possession, now, as a Crowne of promise: I then set it before you as the Apostle doth in the former words, as *Corona praeliantium*, the Crowne of Conquest, of those that fight; and now I must present it to you as *Corona amantium*, the Crowne of those that love. The variety ariseth from the diversity of the words as they

they are here set downe by the Apostle; for here are three gradations of the description of this Crowne of glory.

Communis

Propria

Magis propria

First, it is set downe to us in a generall word, which comprehends all the severall branches and excellencies of that glory, by the name of *blesseddnesse*, *Blessed is the man.*

Then there is a *speciall* word of that generall, when it is called, *the Crowne of life.*

Then last of all, there is another *speciall*, a more speciall of that speciall, when it is referred to the grace of love; the *Crowne of life which God hath promised to them that love him.* So this is the part that I am now to speak of, which is the close of the verse. And there are two things that are observeable in it.

One on Gods part, it is *Corona promissa*, the Crowne promised.

Another on our part, it is *Corona amantium*, the Crown of them that love him.

These are the two things I am to speake of.

I begin with the first of these, the first branch of this last part of the description, that hath respect to him that gives the glory, *Corona repromissa*, the Crowne that is promised. The Apostle adds these words out of a great deale of wisdom, and foresight. He lets us see by this word that he adds here, both *who* is the Donor, and what is the conveyance of this excellent glory.

If you aske about the Donor, the same is he that performs, that promisseth, that is God. He that gives us our first being, it is he onely that gives us our well being. The being of nature is from him, and so is the being of glory.

glory. *Nam ille solus, &c.* (as St. *Austin* sayth very well) he onely can make man happy, that made man at the first. It is that that we all shall know one day, if we be so happy as to inherit it, when God translates us thither, that it is *Christ's* glorious hand that sets on this Crowne. I but God will have us know it now before we come to it; therefore least any man should be ignorant, he doth not reserve the knowledge, as long as he doth the thing, the thing shall be given then, it is promised now, in the meane time, it is God that hath promised it, it is God that gives it. That is the first thing that the Apostle implies.

Then if we look to the manner of the conveyance, it is in this word, it is by promise, it comes to us by deed, by good deed, good assurance. There is no better deed then that that is written by the Finger of God, and sealed to us by the blood of *Christ*. The promise depends both upon the merit of *Christ*, and upon the truth of God. He lets us see therefore the conveyance in this word, that though we cannot yet come to see the glory of the crown in the thing, we may see it in the conveyance and promise. As he that is the Heire apparent to any great matter, but is not come to the possession, though he cannot behold the inheritance as his owne with the eye of sense, he may with the eye of reason; if he cannot read it where it is scituated, he may in his deeds and conveyances. It is all that the Saints had to shew for Heaven, when they were on Earth, they could see Heaven in the promise, they could see and read it in the conveyance. *Abraham* did see *Christ's* day, and he that sees *Christ's* day of his first appearing, by faith can see his second appearing. The Apostle tells us *Heb. 11.* of all the Saints in the Old Testament, though they inherited not the possession of the promises, they saw them a far off in the tenure of the promises. God deales with us, as he did with *Moses*, because

he would not bring him to the Land of *Canaan*, he carries him to the Mount, and *shews* it him there; he shews it in a *Vision*, in the Vision, and glasse of the *promises*, before he translates us, he shews us what Heaven is. Indeed when we come to Heaven, there we shall see from the Mount of *Vision*, but here we may look from the *Valley of Vision*; that we may know what the conveyance is; whence it comes; the Apostle adds this word, *The Crowne of life, the Crowne promised.*

Yet he tells us not *where* it is promised, nor in what place of Scripture. The Apostles were full of quotations, yet sometimes they did forbear them too. It had been but an easie labour, but yet it was needlesse, being a promise of a thing so *precious*, as indeed all the promises are *precious* promises, as the Apostle speaks: being a promise so precious, he supposed that every man that was conversant in the word of God, would be sure to treasure up these Scriptures, of all *Scripture, promises*, and of all *promises*; those that concerne *Heaven* are most precious. A man that *accounts* the Book of God a *Jewell*, the most *precious* of all the Jewells, are these *promises* that concerne *Heaven*. He supposed that every man would pluck these, and *treasure*, and lay them up in the Store-house of his *heart*, that he may pick comfort from them in the time of *need*; he names them not therefore that every man might get these.

It was needlesse in another respect too; there is hardly any Booke in the whole Bible, in which there are not *promises* of Salvation. It is the sum of both Testaments, there are promises of the *Crowne* of life every where. In the Psalmes oft times, *With thee is the Well of life.* In thy presence, is fullnesse of joy, and at thy right hand there are pleasures for evermore. When I awake I shall behold thy face in righteousness. You have it in the Book of the Proverbs oft

oft repeated, *Length of dayes are in her right hand, and in her left hand riches and glory.* You have it in the Prophets oft. *Those that are just shall shine as the stars of the Firmament, in glory.* It dropt oft from the mouth of *Christ*, and oft from the mouths and pens of the *Apostles*. What need was there to point out any place where the promise was made, when it is made in every place? A man cannot open the Bible almost but he shall hit on it. God would plant this foundation of faith in every part; any man that is not conversant in reading the whole, let him cast his eye on any part, he shall meet with this: there are frequent iterations of it, it was renewed daily, being the grand promise of the rest, it was fit it should have many repetitions, and many renovations.

There was no way it could be conveyed to us by any assurance, but by promise, even the least blessings; there is no blessing that we look for in act, but it is conveyed by promise. If it be comfort to a distressed man, that is oft repeated. *Come unto me all you that are weary and heavily laden, and I will ease you.* If it be the promise of support and strength in sicknesse, that is repeated. *He shall make all his bed in his sicknesse.* What say I more? If there be promises of lesse blessings, there must needs be of the greatest, that that comprehends all in it, the promise of glory, the Crowne of life, it is the course that God observes in Scripture, he gives all by promise, he gives it twice, because he would be sure to give Heaven to us, he gives Heaven in the PROMISE; that is, Heaven in hope, and then in act, that is in possession and fruition.

There is a great deale of reason, if we look on our selves, or on God.

First, look on God, it was fit he should give it by promise.

Partly, for the better testification of his truth, that he might appeare to be *Deus verax*, a God of his word. The truth of God could not appeare, unlesse there were a

word to make good, and fullfill his gift, and that could not be, but by *promise*; this glorious Attribute would fall to the ground but for that; there might be some *suppositions* of him to be a God of infinit *goodnesse*, and *purity*, but we had not had *experience* of it but by *promise*.

And then for the demonstration of his *wisdome*, that he would not give Heaven, without advise and deliberation and not as we give, *rashly*. He took counsell, the gift of *glory* is a work of *counsell*: a work of counsell in the first ordaining, Ephes. 1. *We are predestinate according to the Counsell and purpose of his will*. God doth all *advisedly*, as he begins with counsell, so he carries it along with counsell: there is no better testimony of his *wisdome*, then to give it first by *promise*, he disposeth it by degrees, that he may appeare to be a *wise* God, he gives it by *deliberation*, and therefore by *promise*.

Lastly, for the better demonstration of his *goodnesse*, that he might appeare to be *Deus bonus*. *Promise* is a kind of *debt*; he that gives a *promise*, makes himselfe a *Debtor*. Whereas we are all *Debtors* to God, debtors to his *justice*, in regard of our sins; debtors to his *love*, for our selves, and all that we have, see his *goodnesse*, that whereas we are *debtors* to him, he condescends to make himselfe by *promise*, and stipulation, *debtors* to us, as St. *Austin* very well, *Ut scut, &c.* That as we should praise God as the *Donor* of all the good we have, so we should depend upon him as the holy *debtor* of all the good we look for, to testify this great *goodnesse*, he gives it, first by *promise*, and that because it is a *long* time before we come to *possession*: God staies our stomachs by a *promise*, as a *bit* before the heavenly *supper*: When that *Supper* comes, then we have *fruition*, and because we may have desires *hot* towards Heaven, and our stomachs *sharp*,
God

God staies them, and gives us a little of the *first fruits*, and these are in the *promises*.

And then there is good reason, if we consider our *selves*. The reason that we are so *fraille*, and weak in *faith*, and have so much *trouble*, and conflicts, and *agonies* in our spirits, is because we doe not converse with the *promises*, we treasure not up these. The promises are a great support of three graces.

First, they are the great support of *faith*, *faith* would *sinck*, and *lag*, unless it were for the *promises*. The promises are to *faith*, as *Aaron*, and *Hur*, were to *Moses*. *Moses* hands were *feeble*, and then *Aaron*, and *Hur*, bring a stone, and set it under. When *Moses* had the stone under, and *Aaron* and *Hur* supported his hands, then *Israel* prevailed, *Moses* was strengthened. The promise is as that stone, it brings the Rock Christ, it makes us look to the Rock that is higher then our selves: It brings the Rock and sets it not onely above us, but under us. The promise *undersets* *faith*, and keeps the building from tottering. Nothing can support it more then the promise. For in that the promise supports it, God supports it, and all in all his attributes. There is somewhat of all the attributes of God in the promise of his *wisdom*, of his *truth*, of the *power*, and *justice* of God, all these support *faith*. A man hath enough if he have but one Attribute to support him in any exigent: How strong is he that hath all these in the promise? Because God is *faithfull*, and *just*, and *true*, the promise it is the support of *faith*.

As it is the support of *faith*, so it is of *hope*, and of *patience*. There is no grace that hath so great correspondency with the promise, as *hope*, and *patience*.

The promise teacheth *hope* to live by *Providence*, whereas every man can live by the *present*, the promise supports *hope*, and makes it live by the future, by rever-

sion.

sion, it instructs hope to live by providence, not onely in temporalls, but spiritualls.

And as it instructs hope, so it doth patience, it is a great cherisher of patience. Patience is the grace that waits, and so doth hope; hope is patience Sister, or if you will, Patience is the Daughter of hope, and the promise is the supporter of both. The promise will teach hope, and patience to depend upon God, not onely for the thing he gives, but for the time, there is a great deale of comfort in the time, it will make it submit to Gods order, and method. What is Gods method? This, before he gives possession, he gives reversion, the promise is the reversion, the promise is the support of hope, and patience, there is a great deale of comfort comes to a Christian this way.

A worldly man is all for the present, he cares not for the future, if he can be happy for the present, that is the pitch he goes to. A worldly man desires to take (if it be possible) his wages before hand, he cares not for taking any thing at the last day. He is nothing for reversion, he would take all, as much as he could before. That is the reason he is left voyd of comfort at the howre of death, because he took up all, he knowes not where to take up more, as Christ saith, He hath his reward, he hath his portion in this life: he hath no more to take, unlesse it be that, Son, remember thou in thy life-time receivdest pleasure, and likewise Lazarus paine, now he is comforted, and thou art tormented, he cannot take it, and expect it. A godly man contrary, he desires not to work for present payment, but he works to a day, he knowes that God is a good Pay-master, he would not have all for the present; he knowes the lesse he hath now, the more he shall have after, because he lives by the promise, he lives by hope, and hope makes him patient, and the promise supports them both.

It is the grace of *hope* that sets a man in *Heaven*, when he is on *Earth*, and the *promise* sets *hope* in *Heaven*: *Hope* cannot goe to *Heaven*, but by the *promise*. A Christian could not goe to *Heaven* on *Earth*, and take a spirituall flight, but for *hope*. The *promise* brings downe *Heaven* to the heart; it inverts that Speech of St. Paul, he sayth, *While we are present in the body, we are absent from the Lord*. But *hope* turnes it, and makes it while we are in the body, it teacheth us how to be present in *Heaven*. Here is the benefit of *hope*, and because of *hope*, therefore of the *promise*.

Therefore if we would looke for *comfort*, let us look to the treasuring up of the *promises*, the *promises* support. There is no condition that befalls a Christian in this life, but there is a *promise* for it, there is some *promise* for it; whither it be of *prosperity* or *adversity*, of *life*, or of *death*, of *falling*, of *want*, there are *promises* for all, and the *promise* will still keep the head above water, what ever the affliction be, it will still keep *life* and *soul* together. If there be no beame of *comfort* appeare, yet the *promise* will support in the middest of all distresse. If a man grasp but a *promise*; he is well enough. If the soul be in perplexity, and doubting, it will settle it; if it be in affliction, the *promise* will comfort it; if it be in any distresse, the *promise* will afford consolation, therefore make much of the *promises*. If *salvation* be promised to *believers*, it is *hope* that presently grasps, and layes hold of it, it doth it by the *promise*. If *forgiveness* be promised to the penitent, *hope* looks after it, and layes hold of it, and it doth that by the *promise*. If it be the Crowne to *perseverance*, *hope* looks after that too, and layes hold of it, it doth it still by the *promise*. *Hope* is the Watch-man, or the Sentinell, among the graces, as a Watch-man upon a Tower will discover before all others that are below, when

when day breaks; if there be but the breaking of any day light, any beame of comfort to be seene, hope will discover it, and pick it up.

Though every grace be as an eye, and hereupon the Apostle sayth that the Saints in the Revelations, are full of eyes before and behind. It is not onely true of the state of glory, but of grace, every grace is an eye, devotion, and prayer, that is as an eye, by which the devout soul looks up to God. And faith that is an eye by which a beleiving soul spies God; patience, that is as an eye to look after comfort in affliction. Every grace is as an eye, but hope that is an eye that sees for all; the sight of hope is serviceable to all other graces, whatsoever they are. It is the same to the soul, that an Anchor is to the Ship, the promise is the same to hope, as hope, is to the soul; the promise is the Anchor of hope, and hope is the Anchor of the soul. It is better then other Anchors, for in other Anchors the ship is above the Anchor, that is let downe below, it takes hold upon the Earth in the Bottome. But here the contrary, the ship of the soul that is below, but the Anchor is above, the Anchor is in Heaven, there a man hath his hold, hope is that Anchor; hope is in Heaven, because the promise is in Heaven. Hope and the Promise cannot be severed, hope is therefore an Anchor in Heaven, because the promise is seated there. There being so much comfort to be drawne from the promise, so much support to faith, and hope, and patience, so many discoveries of the goodnesse, and wisdom, and truth of God, that all these might appeare together, and all be couched under one word, hereupon after he had told us of the Crowne of life, he adds this word, so full of comfort, and enjoyment for the present, as well as for the future; therefore he sayth, that God hath promised. That is the consideration in respect of God. Now I goe on to another consideration on our parts; there

there is another clause, the Crowne that is promised to them that love God. Here is that that is required on our part, to get our title, and interest in the promise. A man would think that the Apostle should rather have varied it in this clause, though love be an excellent grace, and as much interessed in the promise, as any other, yet it was not so pertinent one would think to mention the love of God in this, after he had spoken of suffering, if it had run ordinarily, and regularly, it should have run thus, *Blessed is the man that endureth temptation, for when he is tried he shall receive the Crowne of life, which God hath promised to those that suffer for him.* Having made mention of tribulation before, a man would have thought he would have continued in the course of speaking, to those that suffer for him. As Christ doth, *Blessed are those that suffer for righteousness sake, for theirs is the Kingdome of Heaven.* Or if the Apostle would have set it larger, yet he might have annexed it to other graces that are comprehensive as well as love, as the Crown that is promised, *Timentibus*, to those that feare him. Or *Vincentibus*, to them that overcome and persevere. Or *Credientibus*, to those that beleive. Or *Colentibus* to those that serve him; all these have interest in the Crowne of life: But he could not set it better, it is set by the spirit of God, but we may see good reason that the Crowne is promised to those that love him.

It is not { Improper,
Straite,
Exclusive,

It is not improper, having begun to speak of suffering, *blessed are they that endure, and suffer tribulation, & temptation,* he ends wth love why for there is good reason: nothing enables a man more to suffer for the name of God, then love.

God never thinks we suffer for him, if we do not love him. There is no burthen so light, but it is heavy if love be wanting; and there is no burthen so heavy, but it is light where love is. As Bernard sayth, there is nothing that love cannot make easie, and light, every yoke, *Salus amor*, &c. As St. Austin sayth well, love is onely that that finds no difficulty, it leaps over every impediment, and obstacle, there is nothing can stand in the way of love, to keep it from Christ. Nothing is hard to love, God cannot give a Command so severe to the eye of flesh, and blood, he cannot lay so much weight of suffering, but love will beare it, it makes all things easie. The Apostle St. John, he tells us in 1 John 1. of keeping the Commandements by Love; and then followes, *This is love to keepe his Commandements, and his Commandements are not grievous*. Why are they not greivous? Love accounts every thing easie. Therefore, because he would shew the way how we are to suffer, and to come to the Crowne, he sayth he hath reserved it, *For them that love him*, because love will endure, and beare all things, love will endure any thing for God. There is good reason, and it was very proper, that the Apostle should place it so.

Secondly, it is not exclusive, it doth not exclude other graces that are not mentioned. The Crowne is promised in other places, to other vertues. There is no vertue but hath the promise of the Crowne made to it in some place.

See the wisdom of the spirit of God, he so gives honour to one grace, that he passeth not by another. As you have it concerning the Saints in the Old Testament, there is an honour done to every Saint, sometimes to one, sometimes to another. Sometimes Job is memorable for patience, sometimes Abraham for faith, David for repentance: There is no Saint of God in Scripture, but hath some

some remarkable note of commendation; God so honours *one*, that he doth not forget the rest, every one in his way and kind. So it is with graces, they are all amiable, and lovely, and have commendation from Heaven, but not all at the same time. Every one interresseth in the Crowne, but sometime *one* hath the promise, sometimes *another*, to encourage us to all. That we may be encouraged to patience, there is the promise to *that*, that we may be stirred up to purity, it is promised to *that*. Again, to *faith*, the promise is made to *that*, and so of the rest, every grace hath the promise: therefore because in other places the promise is made to *fear*, and *faith*, and *patience*, and *purity*, the Apostle here singles out the *Mistris* grace, and settles the promise on her, on *love*, they are not excluded though they be not named.

Lastly, it is not a strait, narrow expression, but very full, so full that it comprehends all other expressions. Tell me what grace you would have, cannot I find it in *love*? Because *love* is the Bond of perfection; in that it is made to *love*, it is made to *all*; there is none wanting, where *love* is, *Love* is the fulfilling of the Law, it is all the Commandments, in that it is all the Commandments, it is all duties, all duties are in *love*; in that it is all duties, it is all graces; if *love* be named, all is named. As there is no grace that is in *graine*, that hath the true stamp, if *love* be wanting, and there is no grace that shall ever carry the Crowne, where *love* is not. St. Paul makes it clear, 1 Cor. 13. Knowledge, faith, Alms-deeds, suffering afflictions are all nothing without love. Though I have all knowledge, and all faith, that I could remove Mountaines; though I spake with the tongue of men and Angels, though I should give my body to be burned, and feed the poore with my goods, and have not love, all is nothing. There is no grace, if *love* be wanting, that can have interest in the Crowne, because

there can be no *truth* of grace, there can be no *truth* of *faith*, no *truth* of *obedience* to God, where *love* is wanting. As *all* is wanting, if *love* be wanting, so every grace is present, if *love* be present; therefore in that the promise is made here to *love*, it is made to *all*; there is good reason of the variation. That you may see the reason of it, the Apostle St. Paul in 1 Cor. 2. when he quotes that place out of *Isaiah* 46. he varies the word, being guided by the Spirit of God: the word in *Isaiah* is, *Eye hath not seene, nor eare hath heard, the things that God hath prepared for them that waite on him.* The Apostle quotes the place, *Eye hath not seene, nor eare heard, the things that God hath prepared for them that love him.* Implying, that where there is *love*, there is *waiting*, where there is *love*, there is *all*. So, though *suffering* be not mentioned, *suffering* is there, and every grace, it is a large *expression*.

Therefore that we may see it is large, the *number* is varied, there is an alteration of the *number*, as well as of the *grace*. He begins the Proposition in the *Singular* number, *Blessed is the man.* See the wisdom of the Apostle, it should according to the tenure of the same number, run thus, *He shall receive the Crowne of life which God hath promised to him that loves him.* No, he varies the *number*, and sayth, *That God hath promised to them that love him.* Least any that are not called to *suffering* should doubt of the *Crowne*, they are *blessed*, and shall receive the *Crowne* of life that *suffer*, but God hath not called *me* to *afflictions*; he sets a gap open of comfort for them here, it is for *them*, and for *all* that *love* him.

It is ordinary in Scripture to enlarge the *promise*; Christ enlargeth the *precept*, *That which I say to one, I say to all, watch.* As he there enlargeth the *precept*, so in another place he enlargeth the *promise*, *I pray not for these alone, but for all that shall beleive in my name to the end of the World.*

World. St. Paul follows it, 2 Tim. 4. The Crowne of righteousness, which the Lord the righteous Judge shall give me at that day. I, Paul shall have it, but none else? Yes, not only to me, but to all that love him. So St. James here varies in a heavenly straine, he pronounceth, Blessed is the man that endureth tribulation, for when he is tried, he shall receive the Crowne of life. I, he shall, but none else? yes, not only he, but it is promised to all that love him. It is no strait expression.

To draw all to a head, you see the sum of it is thus much. It sets downe the qualification of the person that shall be capable of the Crowne of glory, here is the qualification, he must be one that loves God. It sets downe againe the qualification of that person that will stoutly, and valiantly endure tribulations, he must get abundance of the love of God in his heart. If we suffer not, if God lay it on us, we shall never reigne, and if we love not, we will never suffer.

There is no promise of God, but hath a qualification going along with it. It is a great error among us, we are ready to catch at the promise, but never to take notice of the qualification. There is never a promise made, but the person must be so and so qualified, there is a condition goes along with the promise. The condition is the qualification. As if it be the promise of forgiveness, the qualification of the person is, it is to those that are penitent, that repent, God never gave forgiveness, where there was not the work of repentance. If it be the promise of Salvation, there is the qualification of the person, he must be a Believer, faith comes in: God never gives Salvation, where he doth not first work faith, to lay hold of it. If it be the promise of glory, there is a qualification, too, perseverance, To those that continue in well doing, there shall be glory, and honour, and immortality; there shall be eternall life to them.

God

God never gave the *Crowne* of glory, nor never will, but where he gives the grace of *perseverance* to hold out, here is the qualification. If it be this *Crowne* that is here spoken of; here is the qualification, those that *suffer* temptation, there is one; those that *love* God, there is the great qualification.

If therefore we look to have a true infallible interest in the *promise*, let us look to get the propriety of the qualification. If we be not persons *qualified*, we have no interest in the *promise*. Many men goe on in sin, and still flatter themselves with hope in the *promise*, presumptuous men talke off forgiveness as familiarly as if it were written by the hand of God. *Impenitent* men, that forsake not sin, talk of glory, and Heaven, and of inheriting the *Crowne*, and hope for that; it is a poore hope, there is no qualification. God never gave them a promise. There can be no hope of Heaven, where there is not a promise; there can be no interest where there is not a promise; God never gave a promise of forgiveness to the *impenitent*, to men that goe on in sin, but that forsake them; he never promised Heaven to the presumptuous man, but to him that doth hold of it by faith. If we will have interest in the *promise*, we must get the qualification.

On the other side, where there is this condition, and qualification, though our names be not written upon the *promise*, yet the names of all that are so qualified, are as good as written. There is no *promise*, but hath the names of all the persons that are so qualified, graven on it, not expressly, but virtually. If the *promise* be made to faith, every believer is in that *promise*. If it be a promise to repentance, every penitents name is written there, as if it were set there, he hath an interest: where there is a qualification, there cannot be a missing of the *promise*.

Look

Look for the qualification, and for *this* qualification of love, Those that love God.

It is true, there are no limits, or bounds set downe, that is our great comfort; it is not said those that love God much, nor those that love God most, but simply to those that love him, to let us see, that as much love shall have a great reward, so any love if it be but little, shall have some; God will not quench the smoking flax, if it be but a spark of love, he will cherish that. If it be lesse then a spark, a smooke of love, he will cherish that. Yet labour to get abundance, it must not be a weak remisse love that is bestowed on God, the object is infinite, the act must answer the object. We must make our love, we cannot make it infinite, we must extend it as neare infinite, as we can come. It must not be *Amor remissus*, or *Intermissus*, but perfectus, and assiduous. True love observes no meane, it keeps no measure; no bounds can be set to true love, the love of God will enlarge, and break out more and more. We should love him wholly, and solely, we should love him so, as to love nothing besides, we should love him so, as to love all things in him, and for him, and without him nothing. We should love him with all our heart, and soul, and mind, and strength; there are foure things; that is, to love him with every faculty, and with the strength of every faculty. If I had foure souls (as some Philosophers dreamed that we had 3.) all those foure were too little; were a man all soul, all love, all that were too little to be bestowed on God. It is a high reach, it is true indeed, but we need not despaire, though it be a high reach, it is attainable by us, because it hath beene attained by others. The Saints before, are magnified in Scripture, for their love of God. We have the same meanes, the same helps, and motives, and the same encouragements. If love be wanting (as it is
very

very much in the World) the reason is, because men doe not labour to *thrive*, and grow in the love of God. God deprives us of the *comfort* of the love of *himselfe*, because we have no more love one to another. But yet if we will apply our selves to the meanes, love is *recoverable*, it is not all *dead*, nor all the *sparks* of love, it may be blowne to a greater flame. The meanes are various.

One way whereby we may profite in the love of God, is this, to *empty* our hearts of all *carnall* love, whither it be the love of the *World*, or of *our selves*. There is nothing that stands more betweene the love of God, and the heart, then *carnall*, *Worldly* love, and above all, this *doting* love of *our selves*. Every man is for *himselfe*, we all *seeke our selves*, and not the things that are *Christs*, sayth the Apostle, and we all love *our selves*, and not the things that belong to God, it is very rare to be found, the love of God, in *sincerity*. The reason is, the love of *our selves*, is so *ingrafted*, and Printed in our hearts, that it cannot be gotten out. As he that will take his hand full of *Corne*, must first *empty* his hand, if it be full of *sand*, or *Earth*, or *Gravell*. So, if we will *replenish* our hearts with the love of God, there must first be an *evacuation*, an *emptying*, an *expulsi*ng, and *carrying out* of *carnall* love, the love of the *great World* about us, and the love of the *little World*, the love of *our selves*. If any man be a lover of the *World*, the love of the Father is not in him, sayth St. *John*. The love of the *World*, and the love of God cannot consist together. That is the *first* step to be taken, to love God, to put the *World* out of our hearts, and to goe out of *our selves*. Christ therefore gives that *rule*, He that will come after me, let him deny *himselfe*. He that will love God must *unlove himselfe*. We dote upon *our selves*, we are *all* for *our selves*, therefore we are *nothing* for God.

That

That is one step, to love God.

When we have emptied our hearts of all carnall self-love, and *Worldly* love, then there is another meanes, to consider with our selves oft, to call our selves to those meditations, what those *motives* are, that make God so *amiable*; how much *beauty*, and *goodnesse* there is in God. So much *beauty*, that all the *beauty* of the *creatures*, even of the *Angells*, further then there is somthing of God in them, is *deformity* to the *excellency* of God; all the glory of *Heaven*, further then it is a *reflexion* of Gods glory it is *nothing* to Gods *beauty*.

And the *goodnesse* of God, how great it is, and how great to us, to love us, and to love us when we were *Enemies*, and in so great a measure to love us, as to give his Son to die for us; to love us so much as to prepare a place for us. If his love reflect upon our hearts, it will beget love againe; if we come once to think how much God loves us, how will it reflect love back? One reason we love him so little is, we doe not consider how he hath loved us, and how *Beautiful*, and *Amiable* his presence is.

When we have brought our selves to these meditations, another step is to be frequent, and conversant in the word of God, it is the lively picture of the love of God. There are *veines*, and passages of Gods love, and *incentives* to love him in every part; we shall not meet with any peice of Scripture, but it will kindle some part of love to God. He that would Print love, let him Print the Bible in his heart; if we converse with the word of God, that gives *documents* everywhere of the love of God.

That is another step.

Then the fourth, that is the step, and ascent of prayer.

A man cannot love God without *divine* prayer. He that loves God, will knock at the gate of love, love is not to be had, but from the God of love. Sayth St. *Augustine*, pray if you will get the love of God, that he would open the door. Prayer will fetch every grace, so prayer will fetch love; for prayer is an argument of love. We cannot have recourse to God in prayer, but there will be the flight and ascent of love; when any *Love-suite* is sent to God, it is not lost, he that begs love, begs all; Lord that I may love thee: How much love will this prayer fetch? That is another step to attaine the love of God.

Then, when we have made this step, there is one more, the oft *inquisition*, that we make into our owne hearts, and blame our selves that we love him so little. O when a man is offended with himselfe for any thing that is contrary, it makes him diligent to attaine it. A Christian that knowes what belongs to the love of God, how doth he blame, and condemne himselfe, that he loves God so little? That he began to love him so late? How doth he grudge that any thing should carry any part of his heart, or of his love from God? He thinks the love lost that is cast upon the Creature, he thinks himselfe a thiefe that he should steale any love from God, that we should rob God of our love, and obedience; we rob him then of all, there is nothing that God desires, but our love; therefore in this regard it is, that the Apostle sets here the qualification; Those that love him.

If we take love single, then the promise is made to love, to love first of all graces, love hath the first promise, it hath prebeminence in the graces, and prebeminence in the Crowne, it hath the first portion.

Then take it as it is joyned, and is in concatenation with other graces, it hath not onely the chiefe place in the promise, but all, because it is all, it includes all gra-

ces, & gifts, being accepted of God, as all; the Apostle sets
it downe, to stir us up above all things to take care to
have our hearts fill'd & replenish'd with the love of God:
the promise is made to love, *They shall inherite,*
and receive the Crowne of life, which
God hath promised to them
that love him.

* *

*



L12

THE

277
The power of the Lord is to be feared
in all his works, and his glory
in all his creatures. The Lord
is the God of the living, and
the Lord is the God of the
dead. The Lord is the God of
the living, and the Lord is the
God of the dead. The Lord is
the God of the living, and the
Lord is the God of the dead.

THE

THE
S A I N T S
HERITAGE:
DELIVERED
IN ONE SERMON,

BY

That Learned, & reverend Divine,
RICHARD HOLSWORTH,
Doctor in Divinity, somtimes Vice-
Chancellour of *Cambridge*; Master of
Emmannell Colledge, and late Preacher
at PETERS POORE in
LONDON.

*Pfal. 16. 6 The lines are fallen unto me in pleasant places,
yea, I have a goodly Heritage.*

LONDON,
Printed by M. Simmons in *Alders-gate-streete.* 1650.

THE
S A I N T S

HERITAGE

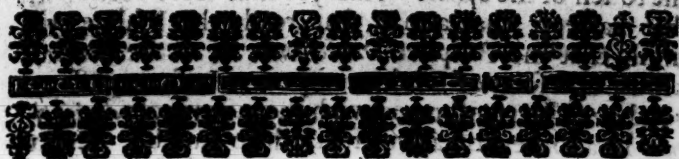
DELIVERED

IN ONE SERMON

That Learned & Reverend Divine
RICHARD H. S. WORTH
Doctor in Divinity, Minister of the Gospel,
Chancellor of the University of Cambridge; Master of
Trinity College, and late Professor
of Divinity in
LONDON

Printed and sold by J. Johnson, in Pall-mall
near the Theatre Royal, in Great Britain.

Printed by M. Simmons in Alder-gate-street. 1830.
LONDON



PSAL. 119. III.

Thy testimonies have I taken as a Heritage for ever; for they are the rejoycing of my heart.



HIS Psalm it is penned in the same straine that *Solomons Book of Proverbs* is, it is not enlarged by production, but by coaugmentation. As in that Book, so in this Psalm, there are many passages (even all) that are very precious, but they have no great dependance one part on another. There is in this Psalm as many severall ejaculations, as there are Sentences there, but yet there is no good documentall dependance between them.

The passages of this Psalm are rather the ebolutions of a devout soul, then any continued narration: A kind of dependance there is, but it is like that that was between the links of those Rings that *St. Austin* speaks of, that were touched with a Load-stone, The parts they doe

doe hang one upon another, not by rules of *Art*, but by the touch of the *Spirit*. And yet that is set forth with that variety, that a man that reads the *Psalm* will think that the Prophet *David* was in *all* the severall kinds, and sorts of Divine tempers. In some passages you have him transported with the rapture of *admiration*; in another breaking forth into humble devout *supplication*; then againe, into penitentiall *confession*; then into holy purposes and *resolutions*; and then againe, making of serious, and solemn *protestations* to walk in the Commandements of God; and to this head we are to refer this Verse that now I have read to you.

It is a holy *protestation* that the Psalmist makes, by way of *Remonstrance*, or declaration, to testifie the great esteeme that he had of the Commandements of God, and the comfort he received by them.

Therefore I have now made choyse of it, to follow the Scripture which I last handled, as a supply of that which was not there exprest. That Scripture shewed to us how a Christian may draw comfort to himselfe in the time of *Tribulation*, from the consideration of the future *Crowne* of glory, that is referred to the *other* life. And here now we have a Foundation of comfort laid downe to us for the *present*, to be had, and onely to be had in the word of God, in the *testimonies* that are divine, which were the *rejoycing* of *David's* heart, and so of all others in the same condition.

It is set forth to us in this excellent example, the person of him that penned the *Psalm*, whose heart was more deeply stricken with the wound of *love* towards the Commandements of God, then any creature that ever breathed upon the Earth, and better versed in them. By making inquiry into that that was *his* practise, we shall

shall the better learne what should be our owne. For that purpose I will divide the words onely into these two parts.

There is *Dauids* **Profession**, *There is* **Motive**, *The Profession in these words, Thy testimonies have I taken for a heritage for ever.*

The motive in these, *For they are the rejoycing of my heart.*

The profession is one of those *many*, that he makes in this Psalm, but more compleat, and full then *any*, if not then *all* of the rest. He sayeth in other places of the Psalm, of Gods Commandements, that he had them in esteeme above gold, above *fine Gold*, above all riches; he comes nimbly neare home to the point in this testification here, and it is more full, when he sayth he esteemed them as his *Heritage*, as his *lot*, and *portion*, he makes them both, as *Lands*, as *goods*, as *all*; above all temporall things whatsoever. That we may see it now more fully, let us,

First consider what it is; that the Psalmist here speaks of.

Then what it is that he testifies of it.

The thing here spoken of, is the word of God, couched under that name. *The testimonies of the Lord: Thy testimonies.* It is a relative name given to the word of God, as indeed most of the names whereby it is called in Scripture (if not all) are relative.

Some in reference to *God*, *Man*, *Both*.

In regard of *God* himselfe, the word is called *Voluntas domini*, the will of the Lord, because it containes in it

the declaration of his will and pleasure to be wrought by us. It is called, *Verbum Domini*, the word of the Lord, because it was published by himselfe, *Viva voce*, at the first, when he gave the Commandements, and *voce spiritus*, by the secret voyce of the Spirit after, when he inspired the Prophets, and Apostles to pen it. Then it is called, *Statuta Domini*, the Statutes of the Lord, because he hath stablished, and ratified it to be the rule of truth, and life, and Salvation for ever.

Then in regard of man, it is called *Lex Domini*, the Law of the Lord, *Quia ligat*, it binds him to performe, and to obey, and *timor Domini*, the feare of the Lord, because it begets in every one that is acquainted with it, a holy ravishing, and feare, both of the nature, and power, and judgements of God.

Then in regard of both, it is sometimes called *Mandata Domini*, the Commands of the Lord to be performed by us, and *Judicia Domini*, because it contains the judgements of the Lord, to be executed upon us, if we breake it. And *Testimonia Domini*, the Testimonies of the Lord. The Testification, (as one sayth) between God and his people, both that they receive this Law, and engage themselves to obedience, and conformity to it. So now this linck of words and names hath brought us to the name here used. A name more frequent then many of the rest, and more often used, when the speech is, not onely of the word of God it selfe, but of any thing that hath reference to it.

First, the Tables of the Law, that containe the Commandements, they have this word on them, they are called the Tables of testimony. Then the Ark that contained these Tables, that hath this word, it is called, the Ark of the testimony. Then the Tabernacle that held the Ark, had this word stamped on it, it is called, The Taber-

nacle

nacle of Testimony. Here they hang; the Tabernacle held the A R K, the Ark held the Tables, the Tables held the Law; it transmitted, by the power of it, this name to all that had reference to it. And it is fitly called testimonies.

Respectu }
Sui,
Dei,
Nostri,

In regard of it selfe. First, because it was a Law given at first by many solemn *testifications*, as one observes. *Lex & evangelium*, &c. The Law, and the Gospel, were given under *testimonie*.

Besides, therefore the *testimony*, because it is the *testification* of all Divine sacred truths, of all things that concerne Salvation. The Scriptures onely give witness to themselves, there is no truth doth so, besides Divine truths, and the Commands of God. And *Salvian* gives the reason very well, it must needs be, *Incorruptum testimonium*, an *uncorrupt* testimony that is given by the pure, incorrupt Spirit of God, that was the Inspirer of it.

Then againe, it is a testimony in respect of us.

Actively,

Passively,

Actively, because it is the testimony to be beleived by us. Hence it is, that we confirme all truths *Non est pro-
cessio*, &c. we can have no *proofe* of any thing in Christianity, but out of the holy Scriptures. As *St. Chrysostome* well, *Sine his testibus*, &c. without these sacred witnessess our inventions have no *validity*, they are of no force. Therefore because it is a *witness* to the truth, it is called Gods *testimony*: hence we are to draw the testimony of *confirmation*.

Then *passively* too, therefore the testimony in regard

of our selves, because it testifies against us, if we do not observe and keep it.

It is true of the *Old* Testament.

Of the *Old*, God himselfe speaks, he Commands Moses to put the Tables in the Ark, that they might be a Witnesse, and Testimony against them. And our blessed Saviour speaks of the new in the Gospell, The words that I speak shall judge you, shall witnesse against you at the last day. They are testimonies of comfort, as St. Austin sayeth well, if we keep them, and testimonies of conviction, if we transgresse them.

That no man may think he can live without a witnesse, there are in thy Books of witnesse will be produced. The Book of the creatures, the Book of Conscience, and the Book of Gods presence, and the Book of the Scriptures. Every Chapter that we read, every Text that we heare at any time Expounded, will eyther be Pro or Contra, a testimony, a witnesse, eyther for us, for our comfort, and assurance, or else against us for our conviction, therefore in respect of us, it is called a testimony.

Last of all, in respect of God himselfe, both because it doth give a testimony to him, it makes God knowne to us; it gives a testimony of all those attributes that are himselfe, of his Wisdome, of his power, of his justice, of his goodnesse, of his truth. The Declaration of these, we have them all in the Book of the Scriptures: there is never a Book, but there is a testification of these. In the Book of Genesis we have there a testimony of his power, in making the World. A testimony of his justice in drowning the World. Of his goodnesse in saving Noah. In the Book of Exodus we have a testimony of his providence, in leading the People of Israell through the Red Sea; in bringing them out of Egypt. We have a testimony

of his *wisdome* in giving them his *Law*. What should I name more? In the *New Testament*, in the *Gospell* all *istestimony*. As the *Old* gave testimony to *God*, so the *New* to *Christ*, *To him give all the Prophets witnesse*; not onely the *Old*, but the *New*, *These are they that testifie of me*. Every where there is testimony of *Christ*, of his *humility* in taking our *Nature*; of his *power* in working of *Miracles*; of his *wisdome* in the *Parables* that he spake; of his *patience*, and *love* in the torments that he suffered for us. Both *Law*, and *Gospell*, the whole *Book of Scripture*, and every part of it, in these regards is fitly called, *The testimonies of the Lord*. And the holy *Psalmist* makes choyce of this name, when he was to speake to the *honour*, and *glory* of it, because it was that name from which he sucked a great deale of *comfort*, in that it was the testimony of *Gods truth*, and *goodnesse*, and *wisdome*, and *power*, to him, thereupon he makes so precious esteeme of it, as to account it his *heritage*. This is the first thing, what the *Psalmist* speakes of; the word of *God*, under this name, *The testimonies of the Lord*.

Now from that we may goe on to the next, to see what it is that he thus predicates, and testifies of them; and it is an honourable *Elogium*, *I have taken*, or as some read it, *I have chosen*, or as others, *I have claimed* them as my *heritage*, and a *heritage for ever*. In all these variations we may see *abundance* of *Heavenly affection* in the *Psalmist* at this time,

Considering that the word of *God* it was that great blessing that *God bestowes* upon the *Church*, and hath intituled and interessed all his *Servants* in it, therefore *David* makes advantage of the premises, he challengeth his title, and interest, as being one of that family, one of the *servants* of *God*, *I have claimed them as an Heritage for ever*.

Con-

Considering againe, that the *word* of God is that great gift, that God reacheth out himselfe, the *greatest* gift that ever he bestowed upon the World, but the gift of his *Son*, and the gift of the *holy Ghost*, next them, the *word* of God, that is the great gift, and God reaching out this great gift, now *David*, as it were, spies Gods *hand* extended towards him, therefore he meets him in this work; and God having a hand to give, he hath a hand to take, *I have taken them as my heritage for ever.*

Yet againe, remembring that they were of more worth, and esteem then all *Earthly* things whatsoever, more *precious* then *gold*, then *fine gold*, and all *spoiles* and *riches*, he is here put to his *choyse*, which way he will take, and what he would make choyse of, the glory of the *World*, of which he had plenty, the *royalty* of it, or that that was more deare to his Soul, the *testimonies* of the Lord. What doth he? With *Mary*, he makes choyse of the *better part*, here he pitcheth, and fixeth his election, *I have chosen thy testimonies as a Heritage for ever.* Any of these ways it is full of affection.

And what is it now that *David* takes, and chooseth, and claimes? The *testimonies* of God.

For an Heritage.

An *Heritage*, it is a word that is *precious*, and a word that is *usefull*. In summ, it is nothing else but this, the *Lot*, or *portion* that discends upon every man here in this *World*, the *share*, or *dimensum* that is allotted to him, whither it discend by *succession*, or be demised by *gift*, that is a mans *Heritage* in a large sence. Thereupon it is, that it is translated from *temporalls*, to *spiritualls*; because God is so gracious, he gives to his Servants, *Bona sui*, of his owne good, as every thing is Gods in the *World*, but more especially things *celestiall*, Divine, super-su-

preame blessings, these things celestially, are the good things of God, he gives to his Servants of his owne good.

Hereupon it is, that *Heaven* is called the *inheritance* of the *Countrey*. And *grace* which leads to Heaven, and the *word* of God that begets grace, is called the *inheritance* of the way. And indeed for *Heaven* it selfe, there is good reason why it should be called by this name of *inheritance* or *heritage*. It is that *portion* that God hath prepared for his Servants, before the Foundation of the World, it is that that Christ hath purchased by his owne blood, he hath bequeathed it to them by will; it is demised to them by gift; *Heaven* it may well be called their *inheritance*, for they are borne to it. The Saints of God are borne to a *Kingdome*; they are borne, not by the birth which is *naturall*, but by the second birth which is *spirituall*. It descends upon them by lineall *succession*, as inheritances doe. It descends from *Saint*, to *Saint*, from the beginning of the World, and from the Head Christ, to all the *Members*, there is a *spirituall* succession. There is good reason therefore, why *Heaven* should be called an inheritance, they are begotten, and borne to it, Begotten by him to an inheritance *immortall*, as the Apostle speaks, 1 Pet. 1. And because inheritances descend not upon all, but onely upon the *first* borne, God therefore gives all his Servants a right of *Primo-geniture*, that they may be capable to inherit, all are *first-borne*, and all are *first-begotten*, as the Apostle speaks to the *Hebrews*, they are all *Primo geniti*, there is good reason then that Heaven should be called an Inheritance. But why the *word* of God, why the *testimonies* divine, should be called by the Psalmist an inheritance, why he brings them within the compasse of this notion, may seeme not a thing so easily understood; the *word* of God points out the inheritance, it is not the inheritance it selfe.

Yes,

Yes, there is good reason to be given of it, were there no more but this, that we consider the inestimable *comfort*, and Heavenly *treasure* that is to be found in the word of God; it is a rich *Myme* of all celestially *treasure*, it is a *Store-house* of all good things, of all saving knowledge. All priviledges whatsoever they are that we can expect in *Earth*, or *Heaven*, they are all contained in the word of God; here is ground enough why it is called an *inheritance*, he hath a good *Heritage* that hath all these.

Yet there is a better reason then this, for if it be so that *Heaven* is our inheritance, then the word of God is, because it is the word that *poyns* out Heaven, that gives the *assurance* of Heaven: We have in the word of God all the *evidences* of Heaven. Whatsoever *title* any Saint hath to Heaven, he hath it in, and out of the word of God. There are the *evidences* in the word of God. Both the evidence of *discovery*, it is a holy *terrior* of the celestially *Canaan*. And the evidence of *assurance*, it is as a sacred *Deed*, or *Indenture*, betweene God and his Creature, St. Gregory said wittily, when he called it Gods *Epistle* that he sent to man, for the *declaration* of his will, and *pleasure*; he might as well have called it, it is Gods *pactionary* Record, or *Deed*, whereby he makes over, and conveyes to us all those *hopes* that we look for in Heaven. Whatsoever *interest* we have in God, in Christ, whatsoever *hope* of *blisse*, and *glory*, whatsoever *comfort* of the *Spirit*, whatsoever *proportion* of *grace*, all are made over to us in the *promises* of the Gospell, in the word of God.

Now put this together, look as in *humane* affaires, *evidences*, though they be not properly the inheritance it selfe, yet they are called the inheritance, and are the inheritance, though not *actually*, yet *virtually*, because all
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the title we have to an inheritance, is in the Deeds, and Evidences; therefore evidences are precious things, though it be but a piece of paper, or parchment full of dust, and worne-eaten, yet it is as much worth sometimes, as a Countrey, as much worth, as all a mans possessions besides. So likewise it is with the Book of the Scriptures, they are not actually, and properly the inheritance it selfe, they are *Via*, the way to the Kingdome, it is called *The Gospell of the Kingdome*, nay more, the Kingdome it selfe, *The Kingdome of God is come among you, or to you.* Why the Kingdome? Why the Inheritance? By the same reason, both, because here we have the conveyance, here we have the Deed, here we have the assurance of whatsoever title, or claime we make to Heaven. So, here is the reason of the appellation, why the Psalmist gives them this word, he makes them his inheritance, both because they point out the Inheritance, we had never had a portion in Heaven, but by the Scriptures; they convert the soul, we had never knowne of such an inheritance in Heaven, but by the Scriptures.

The Heathens that have not the knowledge of the Scriptures, they have not the knowledge of God, or of Heaven, because they bring to the knowledge, nay, they bring to the thing it selfe. In keeping of them, there is great reward; that great reward is Heaven. And St. Paul sets it downe thus, *Act. 20.* to the Elders of Ephesus, *We commend you to God, and the word of his grace, which is able to build you up, and to give you inheritance among them that are sanctified.* Here is the ground of the appellation. Holy David seeing that Heaven was his inheritance, he was begotten to an inheritance immortall, and uncorrupt, he therefore makes the word of God his heritage, because it leads to Heaven. Seing God was his portion, *Thou art my portion Lord, and my hope, in the Land of the li-*

ving, he makes therefore the Scriptures his portion, because they bring to the knowledge of God, he calls them his Heritage, *Thy testimonies have I taken as a Heritage*. Because he thought them a rich possession, he thought he was abundantly rich, if he had nothing besides, when he was owner of the comforts in the word of God. An Heritage, as if it were a holy depositum committed to his trust; and indeed so it is, it is a depositum, or trust, that God puts into all our hands, a Talent, to improve to his glory, and our comfort, not onely to be preserved, but to be observed by us. An Heritage, as if it were to descend by lineall succession; so it doth, there is a continuance of the Scriptures through all ages, to the Church, therefore he adds here, they are an Heritage for ever; for ever, as noting the perpetuity. *Mary hath chosen the better part, that shall not be taken from her*. He makes it such an Heritage as he will not part with; he that sells all to get Heaven, will not part with Heaven to get all. For ever, that makes us have interest. If it were so in Davids time, it is in ours, now to us still an inheritance. That we may see we have interest in it as well as David, the Apostle tells us God hath called us to it as an inheritance, Colos. 4. *He hath called us to the inheritance of the Saints in light*. He doth not say the inheritance of the Saints in Heaven, because he would let us see that the wrdd is an inheritance. Heaven is an inheritance in light, in the light of glory, and in the light of grace, in the light of the testimonies, the word here. Here is the scope of the word used by David, to shew his high esteeme of the word, he calls it his inheritance.

What is the use of it?

First, Of comfort, that seeing God hath given it to his Servants as a Heritage, if at any time there be a Famine of the word of the Lord, eyther in our hearts, or in the

the Church, upon this ground we may lay claime to it; as long as God continues a Church, he will continue the Scriptures; so long as there is any to be gathered into the fold, he will have his word whereby they may be converted; as long as there are any Saints on Earth, he will lend them this their portion.

Then it is a Use of contentation, being that is our Heritage, whatsoever portion we have besides, make this the cheife; if we have none, yet we are those that are richly endowed. There is no man but may take comfort, and contentment now, in this frame of the Psalmist, if he can bring his heart to Davids temper. Rich men that have possessions on Earth, here is one possession that will be better to them then all. Poore men that have no inheritance, that it may be, as Stephen sayth of Abraham, Act. 7. that have not so much as a foot in the world; not one foot to live in, though they have seven foot when they are once dead; but though his inheritance be not so much as one foote here, here is that that makes amends for all, the heritage of comfort that is in the word of God here, and of glory afterwards. He may say of it, as the Psalmist sayth in another Psalm, *My Lot is fallen in a faire ground, I have a goodly heritage.* He that hath this portion, this ground of comfort to himself, he is abundantly rich, and rich with the riches of Heaven.

3. There is a Use of excitement, to stir us to frame, and work our hearts to this temper of the Psalmist. Labour to get that esteeme of the word of God that he had. If there were nothing else to move us to it, this name, and appellation that is given, it were enough. There are none of us all so much mortified to the World, and so much withdrawn from the pleasures, & profits of it, but we are ready to startle, and to rouse up our selves at the name of an inheritance. If a man heare that an in-

heritance is befallen him, what *paines* will he take to goe and see it? As him in the Gospell? If any of us be allyed to a *rich* man that hath no *Children*, what meanes, and course will we not take to be thought worthy to be his *heire*? To succeed him in his *inheritance*? And this is but in *temporall* things. The man in the Gospell comes to Christ, and thought to have drawne this benefit from him, *Master, bid my Brother divide the inheritance*. He comes to Christ to suck out *temporalls*, he might have had *spiritualls*, he comes for *half* an inheritance, he might have had a *whole* one. We are like the Children of *Israel* that would take their *portion* on this side *Jordan*, earnest we are for *temporalls*, Heavenly things we relish not. It occasioned that Speech that was used of old, and will be used, *rich* men though they have no *Children*, never want *Heires*, there will still be those that pretend *Heire-ship* to their *inheritance*. Shall not we have that apprehension of things *celestiall*, that *worldly* men have of things *temporall*? God is richer then *all*; he comes to us with offers of *riches*, laden with all *riches*, riches of the *spirit*, and sets open that *treasurie* to us, in his owne *Son*, whom he hath sent into the World, and made knowne what *riches* is in Christ by the word of God; though we see such abundance of *indeficient* riches, yet we are so *stupid*, and insensible, that we are not at all affected with it; there are very few that look after the *spirituall* inheritance, or the comfort of it. And if we get it, we are not so choyse to part with it, as men are of *temporalls*. *Naboth* thought it *unlawfull* to part with his *inheritance*, though it were to a *King*, God forbade that I should sell the inheritance of my *Fathers*. There is no Christian, but if he understand himselfe aright, in the way of Heaven, will be of *Naboths* resolution, and *Naboths* temper, he will never rest till he have gotten interest

interest in the comfort of this *inheritance*, that is both in the *word* of God, and *leads* to Heaven; and when he hath got it, he will not part with it for all the *World* besides. That he may truly value *Heaven*, he will set a valuation upon the *word* of God, and work himselfe to *Dauids* temper; here is his profession of himselfe. *Thy testimonies have I taken as an heritage for ever.* That is the first generall part, *Dauids* profession.

The next is, *Dauids Motive*; therefore I call it his *Motive*, because it *induced* him to be of this Opinion, because,

They are the joy, and rejoycing of my heart.

Nothing will induce a man sooner to have a good Opinion of any thing, then to have *joy*, and *comfort* by it; we value, and prize every thing that affords *rejoycing*; if it afford true *joy*, it affords *all*. For *joy* is the flower that springs from every good, and is as the *Crowne*, and contentation of all, therefore it was his motive. It runs thus, if we take it in due order. *Thy testimonies have beene the rejoycing of my heart, therefore I have taken them as an heritage for ever.* It was *Dauids* motive, and it was a good motive. However *worldly* men think it is but a *sowre*, distastfull work to be alway Poreing in the *word* of God, they think *Christians* are but *Melancholly* Creatures, and the continuall exercise and study of the *Scriptures*, to be but a *drie*, and distastfull work; yet the *Saints* of God that have *comfort* from it, they know how precious that exercise is, how much *joy* it brings, that the life of a *Christian* is a life of *joy*, and that his rejoycing is to be picked out of the *word* of God; and that will appeare to us by three Propositions that are here contained.

The first is this, that a Christian in *this* world hath his *rejoycing*; he hath his rejoycing *here*, his life, even while it is a life of *sorrow*, is a life of *rejoycing*. Though they be creatures of *mortification*, though they be Creatures daily excercised in *repentance*, though they be daily tried by *afflictions*, and *tribulations*, yet Christianity is such an excellent estate, that in the middest of *tribulation*, they find *comfort*; in the middest of *mortification* it administers *rejoycing*. St. Paul found it, not onely in *tribulation*, but in other failings, therefore he sayth of all, *godly sorrow causeth rejoycing*. It must needs be, that there must be *rejoycing* in *godly sorrow*, for *godly sorrow produceth*, and raiseth *joy*: therefore he sets it downe in another place. *As sorrowing, but yet alway rejoycing*. He sets it downe with advantage; he gives *sorrow*, but a *Sicut*, as *sorrowing*. As if the *sorrow* of a Christian in the world, were not worthy the name of *sorrow*. It is *Sicut*, but *Vera gaudenti*, alway *rejoycing*, *True rejoycing*.

It is a slander, and an evill report that men bring on *Piety*, to think it makes men *sullen*, and *discontented*, alway in an *afflicted* estate. There is nothing makes the heart more *cheerfull*, then a good *Conscience*, there is nothing brings a good conscience so much, as the *favour* of God, a *constant* walking in the wayes of Gods *Commandements*, a keeping to the *rules*, and wayes of *piety*. *Christianity* is not so *stoicall* as to *grudge* us of our *joy*. A Christian is so far from being *deprived* of *joy*, that he is the onely Creature indeed, that hath the *true* title to it. It doth not take away this affection, it takes away none, it improves none more then this, *Non tollit*, &c. It doth not take it away, but rightly *temper*s it, it teacheth us to place it on the *right* object, to keep the *due* bounds, the *right* *compasse*. That we may see that it doth not *seque-*
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ster, or exclude the comfort, or joy of the heart, the Scripture calls upon them most of all, and gives them *Commands*, and *injunctions of rejoycing*; and it doth it by reduplication, *Rejoyce in the Lord, O yee righteous*, and least they should not be ready to take the first admonition, *Again I say rejoyce*, there is an *injunction* from that. St. *Austin* observes well, the Saints in the World are tied to *rejoyce*, to rejoyce in the Lord, *Si non*, &c. If we doe not make use of this affection to Gods glory, and our owne comfort, we should repugne the *Command* of God, and more then a *single Command* too, there is a *reduplication*. And St. *Basile* observes from that that the word is doubled, *Rejoyce, and againe rejoyce*, it notes the *encrease*, and augmentation of their joy; they should not onely rejoyce a *little*, but *much*, not *once*, but *oft*, they should make it a continuall work.

There is good reason to stir us up to joy; all the *blisse of Heaven* is set downe by joy, *Enter into thy Masters joy*. And not onely *glory*, but the *first fruits* in this World are called by that name, the *joy in the holy Ghost*. To this purpose, God encourageth us to it, by the *best examples*, the example of the *Prophets*, and *Apostles*; and if that be too little, by the example of *Angells*, and if that be too little, by the example of *God himselfe*. *There is joy in Heaven, joy among the Angells of God*; when it is said that there is joy in Heaven for one sinner that is converted, there is joy with God. Joy, it is the affection that God honoureth, because he will be sure to *Invite* us to take our *fill* of joy, if it be right, and *spirituall joy*. There are none of all the Saints (if we look to them) but they had their time of *rejoycing*, even those that were most depressed, and *afflicted*. Holy *David*, *Abraham*, *Job*, *Paul*, all these had their *times of rejoycing*. *Christianity*, it is a state of *rejoycing*, and the Saints of God have their

their times to *rejoyce* in *this* world. That is the first Proposition.

Secondly, there is *another* that ariseth from this, as they have a *true* title to joy, so they have the onely title to *true* joy; it is not *superficiall* joy that they are affected with, it is *substantiall* joy; substantiall joy is that that is upon *true* grounds, and when joy is *rightly* seated. The *right Seat*, where is it? The *Spirit*, the *heart* of a man. It is *joy of heart*, they are the *rejoycing of my heart*. Otherwise joy is not *substantiall*, if it be out of its place, from the *Teeth outward*, in the outward man; it is not *true* joy, unlesse it be *inward*. If it be *outward* onely, it may be *mirth*, as *Tully* saith, yet not *true joy*, joy is that that is in the *heart*, and *springs* from the *heart*. Even *carnall* men will be full of *mirth*, they will have all the *expressions* of joy that are possible in the *outward* thing, but it is onely *superficiall*, *dissembled* joy, it is not that joy that is *truly within*. For in the *middest of that mirth*, the *heart* is *sorry*. The *joy of the Hypocrite* is *short*, for a *moment*, as *holy Job* sayth. It is as the *crackling of Thornes*. In the *middest of that mirth* there is the *Worme of Conscience*, that damps all; that is as the *Hand-writing upon the Wall* to *Bellsazzar*, when it came to be read, it filled him full of *horror*, and *anguish*, and *discomfort*, and *vexation*; there are none of these *outward* things that can breed *cordiall* substantiall joy.

On the other side, a *godly* man in the *middest of sorrow*, can preserve *joy of heart*. It is true, a *godly* man is not alway as the *wicked*, *Jocund*, and *joviall*, they are not *loud* in their *mirth*, it may be, they *laugh* not much, but a *godly* man is still *joyfull*, when he *laughs* not; for there is the *true mirth*, and *joy*, that is *within*. As the *Poet* sayd of the running of *Nilus*, the running of *Nilus* is very *still*, yet it is very *swift*, though it make not any *appearance*

pearance of motion; the excellency, sayth he, of the River, is in this, that it seems little to move, and yet it moves apace. So it is with the joy of a godly man, the joy of a Christian moves not outwardly, there is no reveling, he doth not make boast of his joy, but then within he hath it; he hath the Feast of a good Conscience, and there is the voyce of the Bridegroom, and of the Bride. The voyce of the Bridegroom must needs be there, when the voyce of Christ is there, when the voyce of the Spirit is there. There is the pipeing, and dancing, in a spirituall fence, and all those concomitants of mirth that attend the Feast of a good conscience. A godly man onely hath true joy, he onely hath cause to be so, therefore David expresseth it in Psal. 4. *Thou hast put more gladnesse in my heart, then when their Corne, and Wine, and Oyle increased.* God puts gladnesse in the heart, the world puts gladnesse in a mans lips, and countenance; God stablisheth the heart, where it shall be durable, where it is substantiall joy. In that it is sayd to be in the heart, he expresseth it to the full, it is enough to have joy there. That is the second Proposition; the joy of a Christian is true, and substantiall, and right seated joy. *They are the rojoycing of my heart.*

There is a third Proposition from both these. This true substantiall joy it doth not spring from any other head, it comes not any other way, then by the word of God, there we must find it. We shall never find joy in Heaven, unlesse we first find it in the Scriptures, here joy begins the glorious joy. The grace of God, as the Apostle sayth, being begun here, must be perfected after; it cannot be perfected unlesse there be preparations, and beginnings; these preparations are those that are wrought by the Word of God, and here they are contained. In worldly things we cannot find these, and a Christian man

doth not make temporall things his joy. Rejoyce not in this, that the spirits are subject to you. That is, rejoyce not in Miraculous gifts, But rather rejoyce that your names are written in Heaven, in the Book of Life; and if it be there, it is written upon the promises, it is written in the Book of the Scriptures, as Hilarie speaks well. A Christian knowes not what belongs to other joy, to secular joy, he cannot fetch his joy from any other Fountaine, or Spring, but from hence. If at any time he rejoyce in temporall things, it is in a subordinate reference to spiritual: if he rejoyce in them, it is but when he forgets himselfe, it may be, sometimes they may affect his heart, but in the end, temporall things leave us in the lurch, they cannot continue that joy to us; we cannot carry that joy of the World to Heaven. A godly man should be so far from rejoycing in, that he is to be mortified to the World, he sacrifices himselfe to the pleasures of it, doe you think he will take a pride to delight in it? no, the joy that he sucks to himselfe, he draws from the promises of salvation, contained in these testifications, these testimonies of the Lord he drawes them from the Scriptures. So here, the word of God onely affords true joy; so it doth in all the references, and considerations of it. If it be the word preached, it affords joy, Act. 8. It is said of those of Samaria, There was a great deale of joy in that City, because of the Preaching of the word. If it be the word practised, It is the joy of the righteous to doe good, as wise Solomon speaks; if it be the revolving of it by meditation, the meditation of it begets joy. The word of God, as it multiplies notions, so it multiplies rejoycing, so here is the way to true comfort, and joy: if any goe about to find it in the World, there is nothing that we can take delight, and joy in. If any man would have this Water of Life, he must with the Woman of Samaria, carry his Pail to

Jacobs

Jacobs Well. Here is the *Balme of Cilead*, for every *Wounded Samaritan*, as *St. Chrysostome* speaks; the *Scriptures* have *Physick*, and *Medecines* to heale all the *Wounds of the Soule*; it is so profitable; that *David* sayth, *Except thy Law had beene my Delight, I had perished in mine afflictions.* He was in *afflictions*, but he had a *Cordiall*, he made *Gods Law* his *delight*, and that kept him from *Sinking*, and from being *Overwhelmed*, with *forrow*.

They are the *Waters of comfort*, the *still Waters of comfort*, of which the *Psalmist* speaks in another place, they are to be found in the *word of God*. Here is the *Treasure*, and *Store-house* of all *joy*, and *comfort*; if we will fetch it from any place, we must come hither, and here we are sure to find it.

It is true, *joy of it selfe* is a *naturall affection*, but *spirituall joy* is not *naturall*; it is not from *nature* to know what belongs to *spirituall joy*; it is onely the *word of God* that can teach us what it is, and what belongs to it. *Seneca* himselfe had some glimps of it. Whereas every man (sayth he) thinks it is an *easie thing* to be *Merry*, what more *easie*? No, it is a *hard thing* to be *joyfull*, though it be *easie* to be *Merry*. Joy is not so *vanitie* a thing, as the *World* takes it; joy is a *severe* thing, in true joy there is *severity*, and *gravity*, it is an *excellent vertue* that way. Therefore in his *Epistle to Lucilius*, above all, if thou wouldst make thy life *happy*, learne how to *joy aright*; it is a *Lesson hard* to be learned. *Aristotle* in his *Ethicks*, layes it as a *Foundation*, and *ground of a good life*; there is no greater argument of *proficiency*, then this, for a man to *rejoyce* as he ought, and in *what things* he ought. He hath gotten a *great mastery of himselfe*, and a *great victory over the World*, and is come to a *high pitch of knowledge*, and to a

high pitch of the practise of *Piety*, that knowes *how*, and in *what* to rejoyce *aright*. If we will learne that, we must learne it from the *word* of God; it is our *joy*, and teacheth us to rejoyce *aright*, that is, *not* to rejoyce in the things of the *World*, not to rejoyce in the *pleasures* of *sin*. Heare what devout *Prossper* sayth of them, although it be a great *good* to rejoyce, yet to rejoyce *amiss* in the things of the *World*, is a great *evill* that *seperates* the *heart* from *Heaven*. If not in the things of the *world*, then not in the pleasures of *sin*, as now a dayes many take *pleasure* in nothing but onely in doing *mischiefe*, whereas *Charity* rejoyceth *not* in *iniquity*, but rejoyceth in the *truth*. *Piety* rejoyceth *not* in *sin*, nor in the *World*, but what doth shee rejoyce in? In *God*, and in *Christ*, in the hope of *Heaven*, and in making use of the *word* of *God*. It rejoyceth in this, that *piety* is her *practise*, and *Heaven* her *hope*, and *Christ* her *Saviour*, and the *Holy Ghost* her *Comforter*, and the *word* of *God* her perpetuall *Companion*.

If we will learne to rejoyce in these things, we must labour to get holy *Dauids* temper, *David* was a man as much perplexed with *sorrow* as any man in the *World*, he had his *Tribulations*, but as he was a man of sorrow, so at the same time he was a man of rejoycing, a man of *joy*, and those joyes he still had, out of the meditation of *Gods* *testimonies*; so great joy, that in one place he saith, *Thy Statutes have been my song in the house of my Pilgrimage*, and here he sayth, they are my rejoycing, and the rejoycing of my heart. *Thy testimonies have I claimed as an Heritage for ever; for they are the rejoycing of my heart.*

DAVIDS

DAVIDS
DEVOTION:
DELIVERED
IN ONE SERMON,

BY

That Learned, & reverend Divine,
RICHARD HOLSWORTH,
Doctor in Divinity, somtimes Vice-
Chancellour of *Cambridge*; Master of
Emmanuel Colledge, and late Preacher
at PETERS POORE in
LONDON.

Pfal. 19. 8. The Statutes of the Lord are right, rejoicing the heart.

LONDON,
Printed by M. Simmons in Alders-gate-streete. 1650.

DAVID

DEVOTION:

DELIVERED

IN ONE SERMON.

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THOMAS BARNES, &c. &c. &c.

RICHARD HOLLIS, &c. &c. &c.

Doctor in Divinity, &c. &c. &c.

Chancellor of Cambridge; Master of

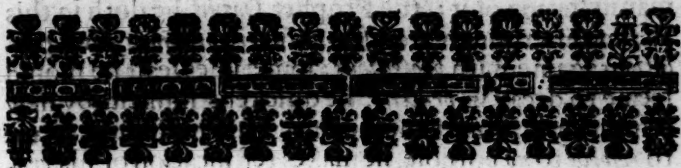
Emmanuel College, and late Professor

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PSAL. 119. 48.

*My hands also will I lift up to thy
Commandements which I have lo-
ved, and I will meditate in thy Sta-
tutes.*



THE handling of this Scripture may seeme *Abortive*, it doth not come *before* the time, but *after*. It is *Abortive* in *St. Pauls* signification; because the handling, and Exposition of it comes now out of *season*, and *after* the time. It is the *Elder Sister* to the Text I spake of in the forenoone, and hath a place in the Psalm many degrees before it, there are above sixty Verses passeth between them; yet I have reserved it to the second place for better your Edification; that compared with the other, I may let you see how a Christian is never to set up his *rest* here in *this* World, whatsoever *pitch* of piety he hath attained to, but is still to goe *forward*, to *strengthen* himselfe with *new* resolution, after he hath attained some.

Here

Here is a good example propounded to us, for the manifestation of it; the Prophet *David* he doth in this Psalme intermingle *professions* with *resolutions*, and *resolutions* againe with *professions*; sometimes least he should seeme to decay in *practise*, he quickens himselfe by new resolutions: Sometimes againe, least he should seeme to resolve to no purpose, he makes testification of his *practise*; so these two follow one another through the Psalme. A module of a *Testification* I gave in the forenoone, in those words, *Thy Statutes have I chosen as an Heritage for ever*; and here now he armes himselfe with other *resolutions*, that he may advance in *practise*. *My hands also will I lift up to thy Commandements which I have loved, and I will meditate in thy Statutes.*

So, in brieft the words are nothing else but thus much, here is another *Protestation*, by way of *remonstrance*, or *Declaration*, of the *Vowes* and *determinations*, that holy *David* imposed upon himselfe, for the *keeping*, and *meditating* in Gods Statutes, and according to these, two parts I will consider in them.

There is one part a *testification* of what he had done, they are thy *Commandements* that I have loved.

The other it is a *profession* of what he would doe, and that is enlarged by two concident (but distinguishable) *resolutions*.

The one in the first part of the Verse, *I will lift up my hands to thy Commandements.*

The other in the last, *I will meditate in thy Statutes.*

In this manner I meane to speake of the words, and begin with the middle words of the Verse; and that is, a *declaration* of *Dauids practise* for the time past, the *testification* of that he had done.

I have loved thy Commandements.

I rather take this in the *first* place, because I would begin where I ended the last day; you may remember then I spake to you of the love of God, the promises that are made to those that are enflamed with that Heavenly affection, *The Crowne of life, which he hath promised to them that love him*: Now after the love of God, what argument is fittest to be spoken of, than the love of his *commandements*; if a man would walk through the severall descents of love, all men will acknowledge that the *first*, and cheife object of love is God; but yet they hardly agree upon the *second*, what is to have the next flight, and degree of the affection of our love, after God. This generall principle will serve to regulate it, after God, that is most to be loved, that hath most of God in it, where there is the *liweliest* stamp, and Print of God, there most of our love must be bestowed, after God himselfe. Now there is nothing in the World but hath something of God, there are *Vestigia in creaturis*, the darkest, and most obscure Print; in the *inferior* Creatures there is the Print of Gods wisdom, and power, and goodnesse: in the *superior*, in man, there is a more lively representation, there is *Imago, similitudo*, the Image, and similitude after which he was Created. In a *Saint* God is more lively, especially Saints glorified, there is a renewing of that Image, to the degree of the first perfection; so a man would think here he should terminate his love, after God, on the blessed Saints, and Angels; *All my delight is in the Saints on Earth, and those that excell in vertue*, sayth David, but yet it is not so, there is something will goe before these, there is not in all the Creatures so lively an impression of God, as in the word of God, there is more then *Imago, similitudo*.

and more then *Aliquid dei*, there is a representation of all the *Attributes*, a lively *Print* of the *Spirit* of God, the *mouth* of God, the *finger* of God, the *wisdom* of God, the *will* of God; therefore here will be the decision of the *Question*, that after the love of God, the greatest of love is to fall upon his *Commandements*, and will upon his *Commandements*, for they lead not onely to the *knowledge* of God, but to the very *fruition* of God. Our blessed *Saviour*, and *John* the beloved *Disciple*, layes it downe as an *axiome*, *This is love to keepe his Commandements*, the greatest *testification* of our love to God, is the love we shew to his *Commandements*, in observing of them; this order *David* sets downe himselfe, he was a man stricken, and touched in his heart with the love of God here: as if he had laboured for *arguments*, and *expressions* to manifest it to his owne herat, and to others; he makes this as the *first*, and most proper effect, and *prooffe* of his love to God, that he loved his *Commandements*; that he might justify the *first*, he tells God, *I have loved thy Commandements*, so here is the thing he *testifies* of himselfe.

And he doth not onely make the *testification* to men, for men may be *ignorant*, there is no man that can make inspection into the *affections*, and the *heart*, to see what love is there, but he tells it to God, it is a holy *ejaculation* that is sent up to God, for the *inlargment*, and *testification* of his *affections*, *I have loved thy Commandements*, it is a modest *expression*.

He doth it not first, that he may put God in *mind*, or make him *understand*, and *know* any thing of which he was *ignorant*, for he searcheth the *heart*, he knew what *David's* love was, better then himselfe, yet he beates much upon it by many *repetitions*, *Consider how I love thy testimonies*, O how I love thy *Law*, I love it above gold, yea much
fine

fine gold. There are many variations of this one expression, and all presented to God, not to put him in mind, onely appealing to God, he speaks these words as Peter to our Blessed Saviour, when Christ asked him the Question, *Simon lovest thou me?* (saith he) *Lord thou knowest all things, thou knowest that I love thee.* Or as Hezekiah in his holy Devotion, *Remember Lord how I have served thee with a perfect heart.* So David here; here were the interchangable conferences betweene Davids soul, and his Maker, and here is one of those great expressions that he makes to him, the first, and principall testification, *I have loved thy Commandements.*

In the second place, it was not an arrogant expression, he doth it not as thinking highly of his graces, not esteeming himselfe better then other men, that he had got the flight before them, as the Pharisee in the Gospell, *Lord I thank thee that I am not as other men.* It is true, he knew how to make his Boast of God, *My soul shall make her boast of God.* That is a holy arrogance to make our boast, and triumph of God, but onely it was for the enlargement of his affections, to set us an example, to draw others after him by his holy example; it was not ostentation, but a humble acknowledgement made to God, not all penitentiall: Penitentiall acknowledgements alwayes come in another forme. *I have not loved thy Commandements,* but there is an acknowledgement of *thankfullnesse*, as well as of *repentance*. The acknowledgement of *repentance* is, *Lord I have broken thy Commandements;* *Repentance* takes shame to it selfe. The acknowledgement of *thankfullnesse* is, *Lord I have endeavoured to keep them.* *Thankfullnesse* gives the glory to God, of his owne graces: *repentance* cries, *I have broken them altogether;* *thankfullnesse* cries, *I have laboured to keep them in part;* though my practise have failed, yet

my heart is toward them, *I have loved thy Commandements*, it is a modest expression of his love to God, in loving his *Commandements*. To take it in brieft, it is set downe here in a double advantage.

One advantage is in the Emphasis, *I have loved thy Commandements*, by *Commandements* he understands the word of God, yet it is more powerfull then so; it is not, *I have loved thy word*; but *I have loved that part of thy word that is thy Commandements*, the mandatory part. There are some parts of the will, & word of God, that even ungodly men will be content to love, there is the promissory part; all men gather and catch at the promises, and shew love to these. The reason is clear, there is pleasure, and profit, and gaine, and advantage in the promises: but a pious soul doth not onely looke to the promises, but to the *Commands*, the mandatory part as well as the promissory: Piety looks on Christ as a Lawgiver, as well as a Saviour, and not onely on him as a Mediatour, but as a Lord, and Master, it doth not onely live by faith, but it liveth by rule, it makes indeed the promises, the stay, and staffe of a Christians life, but it makes the *Commandements* of God the levell. A pious heart knowes in every promise there is some implicate command; in the qualification, and condition of every promise, there is an implicate Command conteyned; it knowes that for the fullfilling of the promises, they belong to God, but the fullfilling of the *Commands* they belong to us, therefore it looks so, upon the enjoying of that that is promised, that it first will doe that that is commanded, there is no hope of attaining comfort in the promise, but in keeping of the precept, therefore he pitcheth the Emphasis, *I have loved thy word*, that is true, and all thy word, and this part the mandatory part, *I have loved thy Commandements*; here is love to God, to love God when he *Commands*,

mands, that is the first advantage.

Then the other is in the notation of the *number*, thy *Commandements*, it is *plural*, that is, *all* thy *Commandements* without *exception*, otherwise even *ungodly* men will be content to love *some* *Commands*, if they may *choose* them to themselves.

There is no man that is set so much upon the *breaking of one*, but it may be he hath something in him, whereby he can incline to *love* some *other*; if it touch not his *bosome*, his *darling* sin. Herod himselfe heard *John* in many things gladly; it is the ordinary practise of *Hypocrites*, I, and of *Prophane* men too, they divide the *Tables* betweene them, if they adhere to the *first* *Table*, as *Hypocrites*, it is with *neglect* of the *second*; if they adhere to the *second*, as *prophane* men, it is with *contempt* of the *first*: it is not so with true *piety*, *piety* gives not obedience out of *humour*, but out of *duty*, it doth not obey out of *choyse*, but it obeys out of *obligation*.

It is true of obedience, what *Divines* very well observe of *faith*, and it is an excellent rule; *faith* never singles out his object, but layes hold of *any* object; if there be any *truth* to be beleived, and assented to, *faith* doth not *chose* *this*, or *that* *truth*, I will beleive *this* *truth*, and not the *other*: if it be a case of *exigence*, where *faith* hath to doe, it doth not say I will trust God in *this* case, but not in *another*, it chooseth not its object, it knowes that he is *all* *powerfull*, to deliver out of *all* dangers; it knowes that he is *all* *true*; as *faith* doth not *choose* its object, so true obedience singles not out its *command*, it chooseth not his *commands*, I will serve God in *this* *Command*, and not in the *other*; that is not to serve God, but our *selves*; it looks equally upon every *command*.

Epicetus, I am sorry almost that it was *his*, yet it is a shame to us that it was *his*; it is impossible almost to

come out of the mouth of any but a *Christian*. If it be thy will O Lord *Command me what thou wilt, send me whither thou wilt*, I will not withdraw my selfe from any thing that seems good to thee. *Epictetus* was a *Heathen*, but we may match him, and exceed him by paralel places, that dropped out of the mouths of *Saints*. *David*, *I have respect to all thy Commandments*. *Cornelius*, *We are present before God to heare whatsoever shall be commanded us of God*. *Non eligit mandata*, he doth not pick, and choose. So here, if a man would attaine to this ability, to set himselfe to the generall obedience of all Gods Commandments, he must get the love of all.

Nothing will so enable a man to keep them as love; love makes every weight (as I told you the last day) light, sayth *Austin*, love never finds difficulties, the reason why men object difficulties is, because they love not: therefore if a command please them, it is *Bonus sermo*, it is a good saying, they are willing to embrace it, if it be contrary to their custome, and naturall inclination, *Durus sermo*, it is a hard saying, who can beare it; there is a Lyon in the way, an Adder in the Path, because they love not. Love facilitates obedience, obedience will never goe through the Commandments, except it be rooted, and grounded in love, we may well say love enables to keep them, for it doth keepe them, it is the keeping of all; he that loves all, keeps all, *David* resolves to keep all, therefore he saith he loves all. If we will get his resolution to keepe them, we must get it to love them, here is the first thing, what he had done for the time past, *I have loved*, it is but transient, and occasionall, therefore I will not stand longer on it.

The second is not onely a testification of what he had done, but of what he would doe, set downe by two resolutions.

First,

First, in the first part of the words, *My hands will I lift up to thy Commandements which I have loved*, here is love, the Load-stone, and the hands though they be feeble, will follow after love: the Proverb is now altered, it is not, *Ubi amor, ibi oculus*, I will lift up mine eyes, but my hands, his heart was enlarged, and his hands were lift up; he shews his love in the outward parts, as well as in his affections, *I will lift up my hands to thy Commandements which I have loved*. A new expresseion, and hath not a paralell, that I know of, in all the Scripture; therefore it will not be so easie to give the proper and true grounded meaning of it, why it is set in this forme, *I will lift up my hands to thy Commandements*.

There are other wayes it might have beene varied, and then the meaning would be easie, if it had beene thus, *I will lift up my eyes to thy Commandements*, to lift our eyes to Gods Commandements, is to apply ourselves to the reading, and learning of them, and to study of the mysteries of the Kingdome of Heaven.

Or if it had run thus, *I will lift up my heart to thy Commandements*, there are many paralell places for it, *To thee O Lord will I lift up my soule*; he that sets his heart upon God, sets his heart upon Gods Commandements, the heart will be lift up; though it move not in the body, it can goe up to Heaven, and ascend to the place from which the Commandements come to the Throne of God: but it is not so, *I lift mine heart*, or *I lift mine eyes*; if it had run thus, *I will stretch forth my hands to thy Commandements*, there might have beene a faire account to stretch out our hands to thy Commandements, to apply our selves to practise, for a man to imploy himselfe to, and embrace it, and delight in it. The Marian Lute shall stretch forth their hands to God, that is a phrase paralell in that sence, but it is not so here.

Lastly.

Lastly, if it had run thus the sence had been easie, I will lift up mine hands unto thee, we lift up our hands to God in prayer, and the proper gesture of Prayer is to spread, and lift up our hands, even Aristotle himselfe foresaw so much, and it was the practise of the Heathens, as appears in Homer, Horace, Virgill, and other Poets: but Aristotle, heare him for all; when we goe about to make our Prayers, we stretch forth our hands to Heaven, or lift them up; the proper gesture of prayer is to lift up the hands, Paul shews it, 1 Tim. 2. I will that men pray in every place lifting up pure hands. The lifting up of the hands is put in Scripture for Prayer, but it will not beare it so, it is not good sence, I will lift my hands in prayer to thy Commandements. The Commandements are not the object for prayer to be directed to, but God. I will pray to thy Commandements, we cannot doe so unless it be by insinuation, we may take it so, as a gesture of prayer. I will lift up my hands to thy Commandements, that is, to thee in thy Commandements, in the custody of thy Commandements. Obedience is a forcible Prayer, to God it selfe. A man that comes to God in Prayer, must bring obedience, and so lift up his hands to the Commandements.

Or else thus, I will lift up my hands to thee, for the keeping of thy Commandements, no man can keep the Commandements but by Prayer, it is grace that must come from God, and be fetched by Prayer, by insinuation. We may take it as a gesture, but that is not the proper meaning; in all these variations the meaning had been easie, but there is an Emphasis in both words, I will lift up, and I will lift up my hands to thy Commandements, both words are remarkable.

Sometimes the lifting up of the hands doth not betoken supplication, sometimes it betokeneth admiration, the

the lifting up of the hands when men are *astonished* and *ravished*, with an object it might be so: well, there was no mans soule more taken and *ravished* then *Dauids*, when he was in *contemplation* of Gods commands, *I will lift up my hands*, admiring the excellency of the commandments.

We lift up our hands sometimes when we betake our selves to *refuge*, and *David* might well consider it as his *refuge*; hee looked over all *outward* helps; he was in *affliction* and *distresse*; hee leaves all *inferiour* helps, and hath recourse to God, and he goes the *right* way, in the way of his *commandments*.

The hands are lift up sometimes for *comprehension*, when men lay hold of a thing; that is the meaning, I have lift up my hands to thy *commandments*, for the laying hold and *practising* of them, both words have an *Emphasis*.

First, upon the word *Elevabo*, I will lift up; it implies thus much; the *commandments* of God are *sublime*. A man lifts up his hand to that that is above him; they are of a *sublime* nature, they are *sublime* commandments, they are all above us, they are *sublime* and *high* in many respects.

Sublime in respect of the *originall*, they come downe from God: The doctrine of *John Baptiste*, it was from *heaven*; all the *commandments*, they were given from the *mount*, they are higher then so; they are given from *heaven*, from God himselve, they are *sublime* in the *Originall*.

Sublime in the matter of them; *heavenly* oracles, dictats of *divine* wisdom.

And *sublime* in regard of the *difficulty* in keeping of them, they exceed *humane* strength too; *nature* cannot reach them; nay nor *grace* according to that *small* pro-

portion we receive in this world : *grace is infirme*, but *nature is altogether impotent*.

Lastly, in respect of the *scituation* of the commandments. In truth and in deed we have them in the *booke* of God, but they are written also in *heaven*. Lord (saith David) *thy word endures for ever in heaven*. Moses, Deut. 30. he tels the people the commandment is not *farre*, it is not in *heaven*, but in *thee*, in thy *heart*, and in thy *mouth*, not as if it were excluded from *heaven*, for that is the proper place of it : but he speaks by way of dispensation, because God made it *neere* to men when he gave it : so he saith it is not in *heaven* ; or else it is properly in *heaven*, because it is the *Idea* of the divine *mind*, will, and counsell of God ; it is in *heaven* ; because it is imprinted and graven perfectly in the hearts of the *Saints* and *Angels* : it is not only perfectly written there, but perfectly kept there, all the *essentiall* parts of the commandments, as *worship*, *praise*, *obedience*, *adoration*, they are all performed in *heaven* by the *Saints* and *Angels* ; it is in *heaven*, the commandments put them together : since the commandment was in *heaven*, David looks after it there, he knew there was but an *imperfect* custody of it in *earth* ; It is that that we pray for daily, *thy will be done on earth, as it is in heaven*. When we look to the *commandments*, let us look to *heaven*, there they are perfect. Holy David, when he stretched out his hands to the commandments, he reached not forward, but upward : and since they were in *heaven* he directs his *affection*, and the strength of his resolution thither, there is the reason of the first word, the verbe is set with an *Emphasis*, *elevabo*, I will lift up.

But there is another *emphasis* upon the other, *my hands* ; take it *figuratively*, my hands, that is, my heart : the *hand* is put for the *affections*, because they are the instruments

struments whereby the *heart* and *affections* work; *love* is seen in the *hand*, as well as in other parts, he might very well put them for the whole man: *My hands will I lift up; that is, my selfe, my heart.*

Or take it properly; he therefore mentions his *hands* as the *excitements*, or *signe*, or *testimony* of lifting up his *heart*, because the *heart* that works in the outward man: *Out of the abundance of the heart the mouth speaketh*, the *eye* seeth, and the *hand* worketh, to shew that his *heart* was lift up to Gods commandements; he saith, he will lift up his *hands*: so here is now the summe, it is nothing but thus much, the expression of the *welcome*, the great welcome and dutifull entertainment that he gives to the commandements of God; he presents God to his heart here, as publishing the commandements, offering them as a gift, and hee reacheth out his *hand* to accept and take them, as *Galen* saith well; the *hand* is not only the instrument of *invention*, but of *assumption*: we take all by the hand, he would take it of God a great gift, that hee would bestow his commandements. God offers, and *David* accepts; the dutifull welcome that he gives to the commandements of God may be parallel'd, *Heb. 12. Lift up the feeble knees, and the hands that hang down, & so make streight steps to your paths.* Take all those parts in a spiritual sense, the soule hath hands and feete as well as the body; the feet of the soule are the *affections*; the hands of the soule is *reason*; the same that is the eye is the hand. Holy *David* pursues it in the same impression, he rouseth up himselfe, and strengthneth himselfe to keep Gods commandements, he quickens every part after in other parts of the *Psalm*, he hath taken order for other parts: Hee takes order for his eyes: *Open mine eyes and I shall see wonders in thy law.* He takes order for his feet: *I remembered my wayes, and turned my feet to thy testimonies*: That hee

might shew that there was a dedication of his *whole* selfe to God, he passeth by the strength of *no* part; he served him with *all* his soule, with *all* his heart, and with *all* his strength; he gives God the strength of *every* part, he sets down his *hands*, not my *eyes*, or my *heart* only; it is not only the ordering of his feet & *affections*, but the strength of the whole man: *I will lift up my hands to thy commandments which I have loved*; here is the sum and pattern that David sets forth, it is a good pattern for us to *imitate*, and in what should we imitate him?

Immitate David in resolution; the reason we come so short in piety, is, because we are not armed with resolution, we goe weakly and carelessly about the work of God; we doe the work of salvation that concerns our souls, negligently: nothing will keep the soule in a better temper, and keep a man more out of the way of *sinne*, then oft to fortifie and strengthen the heart with resolution, and what resolutions shall wee take? the same that David takes, what is that? *I will lift up my hands*; how doth he lift up his hands to Gods commandments? To lift up our hands to Gods commandments, is to apply our selves to the keeping and exercise of them: the hands are the instruments of *action*, and exercise not, but that it must be done by the heart, and every part: but therefore he refers it to the hand, because *action* is the life of Christianity, that to keep the commandments of God there must be *action*, and the hands are the instruments of *action*.

Origen well; we lift up our hands, when we lift up the works of our hands to the commandments of God: and when doe wee lift up the *workes* of our hands? saith he, when we walk worthy of God, and live according to his precepts and rules, this is to lift up our hands to Gods commandments.

I but

I but our hands are *feeble*, our hands are weak as *Moses* were, *Exod. 17*. We read that *Moses* hands were *heavy*, he could not hold them up : so it is with many of us, when we would *watke* in the ways of Gods commandements, our feet are *dull* and *feeble* ; when we would *work* the works of God, our hands are *feeble*, heavy hands, & in *worse* case then *Moses* : his hands were heavy through corporall infirmitie, ours through *spirituall* : the *palsie* hand through the decay of *faith*, the *withered* hand by the declining of *love*, and the hands *manacled* and *pinioned*, and *clog'd* with the *lusts* of the *flesh*, and the enticements of *sin*, how then shall we doe to *lift* up our hands? we must say as *David* in another place, pray to God to *strengthen* us : *I will run the wayes of thy commandements when thou hast set my heart at liberty*. I will labour to *keepe* thy commandements, to *lift* up my hands when thou shalt *release* me and *enlarge* me : *I will wash my hands in innocency* ; because our hands are *clog'd* with *sinne*, we must *wash* them in *innocency*, bring *clean* and *pure* hands, they are the *only* hands we can *lift* up; we must not come with hands *defiled* with *sinne*. Here is the resolution of *David*, when he speaks of his hands, they are to be understood by way of *Idea* : that is, *pure* hands, *clean* hands, *holy* hands, *charitable* hands ; these were the hands that he would hold up to God. I have done with the first part of his resolution : *I will lift up my hands to thy commandements* ; the other that is behind in the last words.

I will meditate in thy statutes.

This is his *second* resolution, the *second branch*, and it is partly the *same* in effect with the former, but it is *varied*, and otherwise expressed. Here is another *name* given to the word of God then in the former part; there

it

it was the *Commandements*, here it is the *Statutes*. Statute is more then precept: the second name hee gives not for variety, but as a word that is more emphatical, it serves better for the expreffion of his purpose. The commandements of God are called *Statutes*, because they are *immoveable*, they cannot be altered and changed; thereupon it is that you have this Epithite annexed oft in Scripture, they are *sure*, and *stedfast*, and *faithfull*. The statutes of the Lord are *sure*, Psal. 19. A more *sure* word of prophetic faith Peter. *Stedfast promises*, Rom. 4. *Sure and stedfast commandements*, Heb. 2. It is an epithite still given to shew the *surenesse*, they are called *Statutes*; the Latine word signifies *stability*; the Hebrew signifies *visitation*, that God *visits* for breaking them; yet this is proper they are called *Statutes*, because they are ratified, they are firm, the things that God hath established: Every thing is said to be *ratified* that *stands*. *My counsell shall stand*, saith God in *Isa*, and out of the mouth of two or three witnesses every word shall be established: therefore we stand at the profession of our faith, to shew that we will stand to it, it is the rule and summe of our faith, that cannot be abolished, it is a thing ratified, thy *Statutes*. *Statutes* is more then precepts, they are unabrogable precepts, they are *Statutes*, *Sanctions*, *Decrees*, *Constitutions*. If I would enlarge my selfe, from this particular, I could shew that hence there is an obligation laid to observe Gods lawes because they are *Statutes*: that that God by his decree hath established, we cannot nullifie them by our transgressions; wee nullifie Gods commandements as much as lies in us, as oft as we break them: to transgresse the commandements is as much as in us is to cancell that that God hath confirmed, and to nullifie that that God hath ratified: it is not only to break it by sinne, but to break it in the validity. There is no man that transgresseth,

seth; but he wisheth there were no *commandements*, no rule of *obedience* and *piety*.

It is not so with *other* creatures; all other creatures have a *law*, and it is a *statute-law*, because it is a law that they have not *broken*; they all keep those *Statutes* that God hath given them, and they have nothing but the *instinct* of nature; not only *animate*, but *inanimate* creatures; the *Stars* keep their *courses*, and the *Earth* and the *Sea* keeps it's course and motion of *ebbing* and *flowing*, as the *impreſſion* was first made in them when they were created: it is a *firmer* law that is given to *man*; not only that law, but the law of Gods *commandements*: He hath given him that law that shall stand more firme; for that law of *nature* shall be *abrogated* when there shall be a dissolution of all. *Heaven and earth shall passe*: the law of *nature*, the law of the *creatures* shall cease, then there shall be a cessation of that: but though *heaven and earth passe*, not one jot or tittle: not one jot of Christs word shall passe, it is *Austins* observation: *jod* is the least of all letters, and the *affix* is the little dash of it: Our blessed Saviour faith there shall not an *iota*, not an *affix* passe, but the least part of Gods *commandements* shall be kept. Then, if *other* creatures keep their law, shall not wee much more labour to observe that that God hath given us? If wee labour not to keep them as *statutes*, we shal as *judgments*: if they be not done *a nobis*, they shall be executed *de nobis*: if they be not done by us, they shall be executed upon us, but I will not prosecute the word; that that he calls before *commandements*, he calls here *statutes*. A *stationary* exercise, he useth a *stationary* object: I will dwell, or stand upon the exercise of thy *Statutes*.

The first was for the *exercise*, this for the *meditation*; he contents not himselfe with one resolution, or with the *second*: this whole Psalm is nothing but a multitude

of holy resolutions and ejaculations; take but this one part of the Psalm, this one division that my Text is out of, see how resolutions come one on the necke of another. In vers. 46. there is one; *I will speake of thy testimonies before Kings.* In the 47th there is another; *I will delight my self in thy commandements.* After that he is not content, he gives a third; *I will lift up my hands to thy commandements which I have loved:* And in the latter part he closeth with a fourth, *I will meditate in thy Statutes.* He arms himselfe with resolutions, and these two resolutions are subservient one to another; the preparatorie act to meditation in Gods statutes, *I will lift up my hands to thy commandements.*

He first prepares before he falls to meditate; he doth not rush upon the sudden as we do in prayer, uncivily, when we come into the house of God: hee fits and tunes his heart, he sets the parts in order before he goes to meditate: he composeth himselfe, his eyes, his hands, his heart, all the whole man, before he goes to meditate. I will first lift up my hands to thy commandements, and then meditate on thy statutes, as it is in Psal. 51. Before he will sing, he will tune, *Awake my Lute & Harp, awake, my glory and my selfe will awake right early.* David would not sing before he was prepared, he tunes before he sings, Psal. 45. *My heart is enditing of a good matter: I speake of the things which I have made touching the King.* He prepares his heart that hee may get Gods approbation: so here, before he sets seriously to meditation, he puts every affection in a right key and tune: and then when he had set all right, after he had composed his very gesture, his eyes fixed to heaven, his hands lifted to Gods throne, then *I will meditate in thy statutes.* He sets the most heavenly act on an heavenly object: there is no object fitter for meditation then the Commandements: there is no act fitter for the commandements then meditation. *Medi-*

Meditation is the *improving* of all other exercises *spirituall*: whatsoever *meditation* is an *Angelicall* exercise: the *only* exercise or the *chiefe* that we know of that, the *Angels* exercise in heaven is the *meditating* of Gods *will*, and *wayes*, and *works*: If we would conform our selves, nay if we would attain to the *height* of *Angels*, it must be by *meditation*; yet we generally, the most of us are very *negligent* and *backward* in this duty; few men know what belongs to *meditation*, or what is the comfort of it: those that *professe* they *love* God, and *delight* in his *commandements*, though they *read* sometime, and *heare* sometime, they labour not to improve that that they *read* & *hear* by *meditation*: *meditation* is come to be the *scorn* of the world; I account *meditation* is *scorned*, because *conference* about holy things & *repetition* is a thing in reproach in the world.

It is true, I know those things may be done sometimes (as they are) out of *fashion*, and under pretence of *repetition*, oft times *convincticles* are made; but a *modest* humble sou'e will not do things for *applause*, or *offence*: but if we look to benefit our selves by the word of God, we will take all *helps* to *remember* what we *hear*, and *apply* it to our selves, and we cannot do it without *meditation*, and *repetition* is a great help; he will not *profit* by the word of God that calls not himselfe to *account* for his *memory* and his *life*, and lays them according to the *levell* of the things he *heares*.

The world is full of *imagination*: *meditation* is scarce; it is a wonder to see how men *weary* themselves with *imagination*, & suffer their hearts to run after every *vanity*, they think *imagination* is *meditation* when their hearts have wild *roving* thoughts, sometimes *sinful*, alway *vain*, that is not *meditation* but *vanity*; *meditation* is that act whereby the heart *pours* itself forth to God, and is *fixed*

on heavenly things, and makes an *impreſſion* of that heavenly act whatſoever it is upon; upon it *ſelfe* by a *reflexion* of the ſoul upon it *ſelfe*, in the exerciſe of thoſe duties that are meditated.

Therefore if we will benefit by *reading* and *hearing* of the word, let us oft times call our ſelves to account by *meditation*; If we would be well acquainted with God, & converſant in heaven, it muſt be done by *meditation*. *Meditation* is that that makes the ſeede of the word take root in the heart, that *digests* and *incorporates* it, and turns all to blood and ſpirits: we can never profit and edifie by Sermons; unleſſe by *meditation*, and ruminati^{on} we chew the cud after: Admit it be but a *weake* Sermon that we hear, ſome will ſay, what, ſhould I meditate on *that*? though it be a *weake* one, there is matter ſtill of *meditation*. A man that hath love to another man, will love every thing that belongs to him; if we have a love to the word of God, there will be a love of all that belongs to it. A love of that place where the Ordinances are handled; a love of the time when the Ordinances are handled; a love of the *weake* hand, the *earthen* veſſel that diſpenſeth it, though through much *infirmities* and weakneſſe. Gregory Nazianzen obſerves of St. Bazile, they loved him ſo much in his time, they revered his *vertues* ſo much, that they would *imitate* him in his *infirmities*: it is true, there are no *infirmities* or *erreurs* in the word of God to be loved there; but if we have true love to the word of God, we will *imbrace* it from an *infirm* hand, though it be diſpenſed in a *weake* manner. Always ſomething may be gotten to *edification*, and the *application* of it muſt be made by *meditation*; it is that that is an excellent ſupply of *privacy*, it is the ſole companion of a *retired* heart. A man addi^cted to *meditation*, can leave earth and goe up to heaven, and walk, and converſe with God, with

with all the *commandements* of God ; he needs no *booke*, he needs no *teacher*, that can addict himselfe to *meditation*.

Meditation is that heavenly exercise that is the *improvement* of every grace ; if we would thrive in *all*, we must addict our selves to it ; that was *David's* order ; he was conversant in *reading* and *hearing* too : but *meditation* is the act that he *resolves* on to improve *both* : and as he would give God his *outward* man, so he will his *inward* : The testification of the outward man is in these words, *I will lift up my hands to thy commandements which I have loved* : And then because neither *tongue*, nor *hand*, nor *feet*, nor *eye*, can be acceptable to God without the heart, the *inward* man : he seconds his *first* resolution with another, as, *I will lift up my hands to thy commandements, so I will meditate in thy statutes*.

THE
Saints Progresse.

DELIVERED
IN TWO SERMON,

BY

That Learned, & reverend Divine
RICHARD. HOLSWORTH,
Doctor in Divinity, somtimes Vice-
Chancellour of *Cambridge*; Master of
Emmanuel Colledge, and late Preacher
at PETERS POORE in
LONDON.

2 Pet. 3. 18. *But grow in grace, and in the knowledge of
our Lord and Saviour Jesus Christ.*

LONDON,
Printed by M. Simmons in Alders-gate-streete. 1650.

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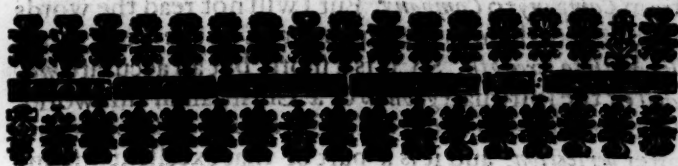
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SERMON I.

PSAL. 84. 7.

*They goe from strength to strength,
(untill,) and everyone of them ap-
peare before God in Zion.*



HEY goe from *Company* to *company*, from *Mansion* to *Mansion*; so some Translations read it; as alluding to the solemn *journeys* of the Children of Israel to the Land of *Promise*. Or to the *annuall Travell* of the Jews, to appeare before God for the wor-ship of his name in *Jerusalem*.

And if I should read the words so now to you, it would be a faire, and proper Lesson to us to learne, that we are now in the state of *Pilgrims*, *We have here no abiding City*. As the Patriarchs of old, we still look for a *Countrey*. There is *removing*, and *Manfions*, and going from *Countrey* to *Countrey*.

It would very well fit my *selfe* too, and be a good en-
trance

trance to this new removing from *Mansion to Mansion*, from *Company to Company*. But I will not read the words so, but take them as they are exprest in the Text, *From strength to strength*. So, it is a short, but an accurate *Model* of the spirituall growth of a Christian in this world, from one degree of righteousness to another, so breathing after perfection, and it is a part of that excellent Psalm that the Prophet *David* made, to let us understand the great comfort, and benefit, and priviledge that comes to us by our frequent repairing to the *House of God*. One great priviledge is this, that here it is that we get spirituall strength. Here we not onely had our initiation to Christ, and the first seeds of Piety sowne, and the first Foundation laid, but we get growth, and goe on, and make progresse in piety.

There are many excellent passages in the Psalm, yet this is one of the most remarkable, for there is something in it more then in the whole Psalm it selfe. The Psalm it selfe is none of those that are called the Psalmes of degrees, yet this is a Text, or Verse of Degrees. And those degrees are not such as relate to the steps of the *materiall* Tabernacle, but shew the steps of our ascention, the ascent that we make up to Heaven. There are two passages in the Psalm that point at it. One in Vers. 5. *In whose heart are thy wayes*; or as some read it thy ascentions, the degrees of proficiency whereby Christians come to stature, or great growth of piety, are Gods ascentions, Gods ascentions because they lead to him, and ours because they carry us up to God.

Another place that points to these degrees, or ascentions, is in the Title of the Psalm. It is one of those Psalmes that is ascribed To him that excelleth, or to the End, shewing, that the onely way to excell, is to hold out to the end, and he that holds out to the end, of all others will

will be the most excellent, and both these are stamped, and graved upon this Verse. One part is to him that excelleth, *They grow from strength to strength.* Another part that is to the End, *Till every one appeare before God in Zion.* According to these two there are two parts.

There is the *motion of Christianity.*

And the *rest.*

The *rest*, that is *God*, in the last words, *Every one of them appeares before God in Zion.*

The *motion* is in the first part of the words, and there are three things in that: There is,

Qualitas motus, and

Mêta, and

Continuatio motus.

The *quality* of the *motion*, they goe on, they grow up.

And the *mark* to which it is directed, to *strength.*

And the *perpetuation* of the *motion*, *From degree to degree, from Vertue, to vertue, From strength to strength.*

But before I speake of these perticulars, there is one little *particle* in the front of the words, that sets out to us the condition of the *persons*. (though it be *indefinitely* here *expressed*) that makes this goodly progresse, this faire and lovely *growth* in *piety*. The word is *indefinite*, *They goe*, or *They grow*, therefore it refers to two Verses before, the fourth, and fifth, there you read who are these, *they*, that are here spoken of, *Blessed is the man in whose heart are thy wayes. Blessed is the man whose strength the Lord is. Blessed are they that dwell in thy house.* It is *Plurall* in the one, and *Singular* in the other. It is *singular* in Vers. 5. *Blessed is the man whose strength the Lord is*, and according to that course and Exposition of the word, a man would have thought it should have run thus, *He will grow from strength to strength.* But the

Psalmist purposely in a great deale of wisdom *varies* the word; and sets downe both expressions. In the *Singular*, to let us see that there are not *many* that have these *affections* of God in their *hearts*, or *lives*; there are not *many* that grow to a *high* pitch, that *grow* from *strength* to *strength*; that is, to a great measure. Yet he sets it downe in the *Plurall*, to let us see that there are *some* of those, *some*, the same that he pointed at before; those that make God their *strength*, that have the *fear* of God before their *eyes*, and Gods *wayes* in their *hearts*. That is, briefly, *godly* men, those that mind *piety*, and *Heaven*, they will be *growing*, they will not stand at a *stay*, or as wicked men, goe downward, and grow *worse*, and *worse*, as the Apostle speaks, and as David sayth, *From one wickednesse to another*. Every *godly* man on the contrary, the first thing he minds is to get *grace*: the next thing that he aims at, is to *grow* in *grace*, and that he may grow *swiftly*, and *perfectly*, *they grow* from *strength* to *strength*. So much of the *Persons*. Now I come to the other.

First, the *quality* of the motion, *They goe*. It is a *corporeall* word, but it hath a *spirituall* signification; it is a *spirituall* motion that is represented under this *corporeall* expression. Now, of *corporeall*, *naturall* motions, there are two frequent.

The $\left\{ \begin{array}{l} \text{Locall,} \\ \text{Vitall,} \end{array} \right\}$ Motion.

Of *locall* motions the *principall*, and most noble is the *progressive* motion, going *forward*: Of *vitall*, the motion of *augmentation*. Now according to both, the word will carry both here, *They goe* on, or *they grow*; their *going* is their *growth*. We may refer it to *both*, both as it sets out

out the increase of grace by the similitude of a *locall motion*, and as it is exprest by the similitude of a *vital motion*.

First, take it as it is set out to us under the similitude of a *locall motion*, *Thy GOE from strength to strength*. It lets us see what is the *perseverance* of Christianity. It is *strength* by which a Christian *walks*, but it is *perseverance* that makes him *goe on* still, and *gaine new ground*, and draw *nearer to Heaven*. Therefore there are many frequent places of Scripture that give us charge, and put us in mind still to *goe on*, and proceed; there are none that command us to *sit still*. The life of Christianity consists in *motion*, not in *session*, *session* is reserved for Heaven; it is a *going forward*, not a *standing still*. *Station* is for those that are come to their journeys end; when men have *done* their work, then they shall *stand*, and *sit at the right hand of God*, then they shall *sit upon thrones*. But now in the way, in our *Pilgrimage*, there is *work to be done*, there is a great deale of way to be *rid*, and a *progresse to be made*, we must still proceed, and *goe on*, that is *perseverance* that make us *goe on*, and *hold out*.

Indeed it is true, there are some precepts for *standing*, none for *sitting*, *Watch ye, stand fast, quit your selves like men*. But that *station* is not an impediment to *motion*. A Christian at the same time, spiritually speaking, he both *stands*, if he *goe forward*, and *move*. That *standing* is not an *impediment*, but an *advantage to motion*. So, *standing in nature*, it is a maxime of *Philosophy*, nothing *moves*, but there must be a *Basis*, a center that supports it, that is *immoveable*, that gives it ability to *move*. So it is with *Trees*, the surer they are set, the better they grow. *Man the firmer footing he makes, the more stedfastly, and better he walks*. In Christianity, the more we are *stablished in grace* (which is the *standing* that the Apo-

file speaks of) the better we walk. The life of a Christian is both in *motion*, and *standing*; in regard of that grace that he hath received, that he may keep it, he is exhortèd to *stand*; in regard of that grace that he looks to, and advanceth to, that he may get it, and that he wants, he is called on to *move* still, and goe on. So we see the life of a Christian is a life in *motion*, he is so far from declining, and going back, that a Christian doth not at any time take up his *rest*, he would not willingly make any *stay*; with so much *firminesse*, and *eagernesse* doth he breath forward, to the state of *perfection*, that may be attained *here*, and the glorious *Crowne* that shall be set on every mans head *after*. And *perseverance* is that grace that enlivens us to *motion*, it is one of the excellencies of *perseverance*, it keeps a man still in *motion*. There are three excellencies that we may note in the grace of *perseverance*; all accommodate to this purpose, but the last is best.

One is, it is *perseverance* that *sublimates* all graces. It is not a *particular* distinct grace of it selfe, but that golden *Thread* that goes through every grace, and carries them to their *pitch*, and *perfection*. *Perseverance* is not *faith*, but the continuance, and stedfastnesse of *faith*. *Perseverance* is not *repentance*, but the habituall perpetuation of *repentance*: The *pitch* of *faith*, the highest flight of *love*, the fullnesse of *repentance*, the lengthening of the line of *patience*, to the greatest extent and longitude: all these are nothing but *perseverance*. It is not any one vertue, but the *Crowne* of all; it is the grace *Lawrell*, the wreath that carries every grace, and vertue, to the height. That is once excellency.

Another excellency is, that it is the grace that borders next upon *Heaven*, the next grace to *Heaven* is *Perseverance*; there is but halfe a step between *Perseverance*, and

and glory. There is no grace that will carry us to Heaven of it selfe, without perseverance; not faith, if it faint; not love, if it decline, and wax cold, not obedience, if it give over; not repentance, or humility, or patience, or meeknesse, if they have not their perfect work. Faith, that will hold, but that it holds out, it is from perseverance. Love will take its flight, and mount up, but that it mounts up to the highest, to Heaven, it must be from perseverance. Obedience will follow after Christ, but to hold to the end in obedience, to be carried to the full length, it's from perseverance. So every grace hath that that is the accomplishment of it, from the grace of perseverance. Without it, as St. Bernard sayth very well, neither he that fights can hope to overcome at all; or if he overcome, and conquer a little, he cannot look for the Crowne, unlesse he conquer still, and goe on. There is the second excellency of perseverance.

The third, and principall excellency of perseverance, that that more expressly toucheth upon the Text, it is the continuation of the motion of a Christian, that that keeps a man still going. And motion is excellent in every Creature; the Creature, the more excellent it is, the more excellent it is in its motion. The Earth, that is the lowest Element, and the basest, moves not at all. The Water that is next above the Earth, moves, but not so fast as the Air that is above the Water, and the Air, though it move faster, and more constantly then the Water, yet it moves not so nobly, and constantly, and so fast as the heavens, the celestiall bodies, and the Stars of Heaven. Take but one instance, the Moone hath two motions, which shee dispatcheth at once, with a great deale of swiftnesse, and constancy. Let us see what are below blasphemous; and curse, let Dogs bark, let the Winds blow, let stormes bluster, and the Clouds scower;

the *Moone* goes on to finish her course. So a *Christian* if he be of a heavenly temper, there will be the motion of the *Heavens*, perpetuity of motion: *Perseverance* makes the motion perpetuall, it gives perennity to the motion of a *Christian*, that though a *Christian* meet with many discouragements in the way of piety, temptations, and tribulations, and persecutions; yet for all this, as the *Sun*, and *Moone*, and *Stars*, he keeps on his motion; though wicked men oppose themselves, though *St. Pauls* Dogs doe more then bark; though the *Storms* of temptation bluster, and the *Winds* of persecution gather themselves together, though *Haven*, and *Arch* oppose, yet *perseverance* will carry a *Christian* strait on his way, through all impediments, and make him leap over all discouragements, it will bring his motion to the end, that is the excellency of *perseverance*. That is the first thing, if we take the phrase under the similitude of locall motion, they goe on.

Secondly, consider it under the similitude of Vitall motion, for as I said, their going on, is their growing on. *Growth* is a vitall motion; for properly nothing is said to grow but that that hath life. Therefore *Scaliger* observes, there is a great deale of difference betwixt those two words, augmentation, and extension, things inanimate that want life, may receive extension, and dimension, but they are not properly said to grow, but things that have life, *Plants*, and *Trees*, and living *Creatures*. *Growth* therefore properly is a vitall motion, and that vitall motion is remarkable in *Christianity*, in a spirituall sense; there are many words whereby the *Scripture* sets out these advances of Piety. When it considers us in the way of piety, it is called proceeding; when it respects the emulations of piety, it is called excellency; when it respects the operations of piety, it is called abounding;

abounding; when in effect, our progresse in piety, it is called *perfection*; when to the *state* of piety, it is called *growth*. And all these, there is good reason to be given off them, in respect of the severall relations a Christian hath in this World. We are *viatores* in this World; we must proceed, and goe on. We are *Work-men* in the Vinyard of the Lord; we must persevere. We are *lights* in the World; *lights* must excell; that is their commendation. We are *Rivers*, as David makes the *similitude*, Rivers of God; they must *swell*, and *abound*. Christians they are the *Babes* in Christ, that are to come to the stature of *spirituall Man-hood*; being *Babes*, they must grow. Of all other expressions those two are remarkable, when it is called *abounding*, and *growing*. David useth both these, the word of *abounding* or *excelling*, *All my delight is in those that abound, or excell in vertue*, Psal. 16. The other word of *growth* is in Psal. 92. speaking of the *righteous man*, He shall grow up as a cedar in thine house. St. Paul makes use of both those words too, sometimes he exhorts to *grow in grace*, sometimes to *abound*, and *excell*. Strive that you may excell to the edifying of the Church. *Alway abound in the work of the Lord*.

The phrase, or word of *abounding*, is a metaphor taken from *Rivers*, Rivers that get encrease by *running*. A man would think a River in continuall motion should doe nothing but spend it selfe, and not get, but *lose*; but the longer it runs, the more *accesse* of water flowes to it, and the further its progresse, the greater it is. It is little at the head, but it is great at the foot, the longer it goes on. So should a Christian be like *Ezekiels waters*, that at the first were but up to the *Aneles*, and then ascended till they came to the *Neck*, till at last they covered the whole man; such is the swelling *spirituall*, the *excelling*, and *abounding* in grace.

The other word, of growing is a metaphor taken almost from all sorts of vitalls. It is taken sometimes in Scripture from building; as a building from a small beginning grows to a great vastnesse, and magnitude, so a Christian being built on the Foundation of the Prophets, and Apostles, our blessed Lord being the Corner stone, he grows up to a holy Temple in the Lord, Ephes. 2. Sometimes it is taken from the similitude of Plants, and Trees, Hosea 14. They shall grow up as the Lillie, and as the Vine, their Root shall be like Debanom. Sometimes againe, it is taken from the similitude of other Creatures, in Mal. 4. Speaking of righteous men, he sayth, They shall grow as the Calves of the stall. Sometimes it is taken from our selves, from the similitude of the growth of the body, corporall growth. So in Ephes. 4. he speaks of Growing up to the fullnesse of stature, to a perfect man in Christ. As the body first hath seed, and then life, and then supply of nourishment, and then by it it comes to height, and stature. So it is in the state of grace, there is first the seminall being of a Christian in regeneration, or the new birth; then after come the supplies of nourishment, by the influence of grace, and receiving the sincere milke of the word; after these supplies of nourishment, comes this spirituall growth.

That you may understand it better, St. Paul sometimes calls it a growing up to strength, Rom. 15. Sometimes a growing to full age, Collos. 2. Sometimes a growing up to a perfect man. You may please to take notice, for the better understanding of it; in every place St. Paul speaks of a double man, the outward man, and the inward man; the inward man is the same in Pauls language, that the hidden man of the heart, is in Peters; the Soul, the inner man. There is not onely two parts, the Philosophers could goe no farther, they made two essentiall parts:

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the Scripture enlargeth more, and makes *two men*, the *outward man*, and the *inward man*.

The soul alone is called by the name of the *whole man*, because it hath the *preheminnce*; the *body*, it is but as the *Organ*, the *instrument*, it is the *mind* that is the *man*, *What shall it profit a man to gaine the World, and lose himselfe?* Sayth one Evangelist, *And lose his soul*, sayth another. His *soul* is *himselfe*, it is the *inner man*. The reason is, because in the *soul* there are all the *perfections* of the *body*, not onely *originally*, but by *resemblance*: there is all in the *soul* *spiritually*, that makes the *spirituall man*. The *soul* hath a *spirituall mouth*, and *spirituall lips*, sayth *Ambrose*, whereby it converseth with God. And what are the *spirituall lips* of the *mind*? The desires of the Christian heart, and the *breathings*, and openings of the heart to God; here are the *lips*, and *mouth* of the *soul*, whereby it *talks* with God. And the *soul* hath her *spirituall nostrills*, that is, the *judiciary* faculty, whereby shee *resents*, and *discernes* between *good*, and *evill*, because there is nothing more *noysome* to the *soul* then *sin*, and nothing more *fragrant* then *Piety*; the *judiciary* part is the *Nostrill* of the *mind*. Then it hath its eyes too, as *Paul* sayth, *Ephes. 1. That the eyes of your understanding being enlightened*; there is the *lightnesse*, and the *darknesse* of the eye of the *mind*. And then shee hath *spirituall hands*, and *knees*, as *Paul* speaketh *Heb. 12. Lift up the bands that hung downe, and the feeble knees*, that is, cast off all *dullnesse*, and *indisposition* to *Piety*, *quicken* your selves to the work. Put these together, and here is enough to make a *spirituall man*, and if there be a *spirituall man*, there must be *growth*.

As in the *outward man* we are borne *Children*, yet that *infancy* comes by *growth*; much lesse come we to *manhood* without *growth*. If we would attaine this that

the Apostle calls the *spirituall* man, the *perfect* man, there must be *growth*, a going forward, and proceeding.

The *soul* is capable of *growth*, as well as the *body*, though it grow not as the body doth; the *body* growes by *augmentation* of *substance*, and *quantity*, that is by *extention* of *dimensions*, the soule growes not so, there are no *dimensions*, therefore there can be no *extention*, but it growes in *habits*, and *qualities*, habits of all kinds, *naturall*, *morall*, *intellectuall*, *spirituall*, habits of all kinds, this is the more noble growth a great deale.

This we are all to take notice of, if we be *grafted* into Christ, there will be *growing* up in him; if the *new* Creature be formed in the heart of a Christian, there will be *growing* up in grace. Thereupon, *grace* is compared to *light*, to *leaven*, to *seed*; those of all things else are most *multiplying*, and of a *diffusive*, growing nature. If *grace* be in the heart as *light*, it will *shine* more and more. *Pro. 4.* If it be in the heart as *Leaven*, it will never leave till it work it selfe to a greater *lump*. If it be in the heart as *seed*, it will *fructifie*, and *multiply*, from ten to thirty, and to sixty, and to a hundred fold. Let none deceive himselfe, it is one of the *best* trials whereby a Christian may *prove* his estate, prove himselfe, whether he be in the *faith*, or no. Wouldst thou prove thy selfe? There is no way so ready, and sure for the *generall*, whereby a man may understand the condition of his soul, how his estate stands, how it is between God and his soul, whither he be in Christ, or no. If there be a *growing*, if there be a *declining*, if there be not a *growth*, if he wax *worse*, if there be but a standing still, it is a shrewd suspicion that there was no true *injection*. Whereas men think it enough to get into Christ; it is true, if a man get into Christ, it is enough, he cuts off none

none that are in that *Vine*, he casts off none, but take this withall, take heed thou deceive not thy selfe, to think thy selfe *ingrafted* into him, when thou art not. If there be true *infision*, there will be *living* in Christ, and if so, there will be a *growing* up in him. It is so essentiall a signe of our true being in Christ, that unlesse there be this growth, we have liitle cause to presume that we are in him.

Therefore it is said downe by *Divines* well, and by all Writers, as an *Axiome* in Christianity, that not to goe forward is to goe backward. Christ layes the foundation of it, He that is not with me is against me, and he that gathereth not with me scattereth; and *Leo magnus* well Paraphraseth upon it: there is no *medium* betweene these two in Christianity; he that doth not profit something daily, it is a *shrewd* signe, it is a true argument that he is *disicient* in Christ: if he goe not forward, he goes backward, if he get not something, he loseth. *St. Chrysostome* expresseth it by a sweet similitude. The state of a Christian is as a *Ship* sailing with the wind against the streame, now the state of that Ship is such, if the wind be stronger then the streame, it is carried against the streame, but if the wind slack, it stands not still, but goes backward if it goe not forward; if it give not ground, it loseth: So it is with the state of a Christian here, *Ubi incipis*, &c. sayth *Bernard*, where a man hath once set up a resolution to goe no further, without doubt he declines, and when he doth not labour to grow better, certainly he growes worse. Because grace if it be in the soul, will be active; if there be a new man formed, there will be motion, and the excellentest motion, growth. So, here is the sum of the phrase, under the second consideration, they goe on, or they grow on. So, I have done with the first, the quality of the motion.

The next I told you was the *mark* to which this motion is directed; for he that *walks* or *moves*, hath still some *mark*, something that he *aimes* at; that is here set downe to be *strength*, or *virtue*. They goe on to *virtue* or *strength*. Both wayes it is right, there is not much difference, they come to the same; because *vertue* and *strength*, especially in *spirituall* things, they are taken for one and the same. *Virtue*, and *strength*, in Scripture they are used as words *equivalent*. When the Scripture speaks of God, it is one of his glorious names that he is *Dominus Virtute*, it is Translated *Lord of power*, but take the Originall, it is *Lord of vertue*. In *Mark* it is said He is *sate downe at the right hand of God*, and in *Matthew* it is said *At the right hand of power*; because *power*, and *Omnipotency* is proper to God, he is called in the abstract *power*: The other is by addition, the *Lord of strength*, or of *power*, the *God of virtue*. In likemanner, when the Scripture speaks of the holy *Angells*, this is one name that is given to them, they are called *Virtutes*, though the name be taken from *strength*, we Translate it *vertues* or *powers*; because they excell in *vertue*; though not in *inferiors* that we call *morall*, yet in those of a higher straine. Likewise when the Scripture speaks of *Men*, of *Christians*, it useth these two for *equivalent* words, those that excell in *strength*, and those that excell in *virtue*.

The reason is, because as *Plato* well defines it, *vertue*, it hath a *corroborating* quality in it, the *consolidation*, and *corroboration*, or *strengthening* of the *mind*, it is from *virtue*. Therefore *virtue* and *strength* are used as words *equivalent*; so, eyther way we may read it. If thus, They goe on to *virtue*, so it carries a very faire construction, it lets us see that *virtue* is at a *distance*. A man that will overtake *virtue* must make *hast*. *Virtue* is out of our

our reach by nature, it must be gotten by exercise, and action, and proceeding. It is pretty morall of Symonides, when he would describe the House of Virtue, he makes it not seated pleasantly, but among Rocks, and Thornes, because it is hard to find. Though the fruit of vertue be sweet, the way of virtue is full of difficulties. And the like morall Plato alludes to, when he would set forth that embleme that he would have before the Doore of vertue, a Picture drawne, alway sweating, standing before the Doore of vertue. Clemens Alexandrinus sayth the same. Because it is not an ordinary motion that we are to use for virtue, it is not going, or walking, but running, there must be making great hast, a great contention of the whole man, for a man to overtake virtue. Therefore they goe on to virtue: there is a journey to be taken.

Or else, they goe on to virtue, to let us see, that,

A spirituall man hath virtue alway in his eye.

There is the mark he aims at; next to God, his mind is on virtue, and therefore on virtue, that he may come to God. There is nothing, next to God, and Christ, that a godly man prizeth more then grace; which is a thing that is not onely the consolidation of the mind, but the beauty, O how amiable are thy Tabernacles! Thou art all faire to draw us after thee. Tullie would set it downe by three words of the same signification. There is nothing more amiable, and sweet, therefore there is an inviting, attracting force in virtue. To let us see, that virtue is attractive, when a man stands at a distance, it drawes him forward.

But I will not read the words so, but take them in the second construction.

They grow up to strength.

Strength is a word frequently used in Scripture, to express the *enablement* of grace. Sometimes we meet with the strength of *confidence*, whereby we are able to rely upon God. So David toucheth upon that, *The Lord is my strength, Blessed is the man that makes the Lord his strength.* To make God our strength, is to put confidence in him. There is the strength of *confidence*. Then there is the strength of *consolation*, the cure of sorrow. St. Paul calls it *Strong consolation*. And the Prophet David when he breathed after it, he expresseth it, *I am a man of no strength, that is, of no comfort.* And in another place, *The Lord is my strength, and my portion for ever.* The Lord should be his *Comforter*: there is the strength of *comfort*. Then, there is the strength of *grace*, that is the enablement to goe on in vertue, and piety. It is a *spirituall* word drawne from a *corporall* signification. The first signification of it, *corporall* strength is, the *consolidation* of the whole body, or of particular parts, whereby it is enabled to execute the use of it. *Vigour*, and consolidation is the strength of the body. So in a *spirituall* sence, the vigour, and *vivacity* of the mind, whereby it is enabled to doe good, and to shun the contrary, to beare that which is inflicted, this enabling grace is called the strength of the mind. So take this construction, *They goe on to strength*, because strength is gotten by *motion*, especially if it be moderate.

That is the difference between *corporall*, and *spirituall* motion, *corporall* motion adds not, but takes away from, unlesse it be moderate, if there be over much labour, and motion. But in a *spirituall* sence, there is no motion so great, and fast, and full of labour, but it adds strength; the

the faster we move, the more strength we get; therefore they goe on to strength, for the very strength is increased by motion.

Then take the other, *they grow up by strength.* Strength is gotten by growth: men come not to strength in an instant; we are not *men*, and *strong* at once. No more is it in Christianity, no man is *borne*, and made *strong* at the same time, but we are first *Babes* in Christ, and then *men*. Indeed in the *Primitive* times, when grace was infused immediately, then God set examples of those that were *strong* in Christ, and begotten to him at the same time, *Babes* and *men*. Paul in his Conversion, at the same time was a *Babe*, and a *man*; and others that had the infusion of the Spirit, though miraculously. But it is not so now, there are many spaces between these two, a *Babe* in Christ, and a *strong* man, there must be the ages of growth must be gone through. So now, to grow to strength, is to grow to stature, for stature is the basis of strength, and age is the way to stature. So, here now is the thing, *they grow up to strength*, that is, to spirituall stature, to *man-hood*, to these great enablements. Here is that we are to take notice of.

It is not enough to grow, but to grow up sensibly to that state and strength as whereby we may be more enabled to doe God more service.

To doe more work, and to dispatch it with *cheerfulness*. It is that aime, that is laid in all sorts of conditions, and things: in *civill* things it holds, a man is not content to be of a Trade, but he would thrive in it. In *naturall* things it holds, in *Plants*, first there is *seed*, and then it is *sowne*, and then it takes *root*, and then it *springs*, and *spreads*, and *flowers*, and *grows* up till it come to *seed*.

seed againe, and yeilds increase. So, these steps and degrees there are in Christianity, there is *being*, and *life*, and *strength*, and *stature*. These degrees hang one upon another; there cannot be *strength*, unless there be *stature*, nor that without *growth*, nor that without *life*, nor that without *being* in Christ. So, *being* is the first step, and *strength* is the pitch: because it is, either *perfection* it selfe, or the next step to perfection.

So, here is the Use that we are to make of this point, to labour to understand our need of *strength*, we are those that must set this aime of getting spirituall *strength*, and so we would if we understood our selves: for we are most of us in a condition of *weaknesse*; and those that are of a *stronger* growth, yet they are as a man of a good constitution, subject many times to *infirmities*: stronger Christians have many *weaknesse*s, and *infirmities*. There is no *weaknesse*, or infirmity, that is *pleasing* to a *Christian*, or that can be *pleasing* to God. Paul tells us of *infirmities*, and he *gloried* in them, but they tended not to *sin*, but were those that the *World* accounted *infirmities*, *tribulations* whereby he brought *glory* to God; but if they be *infirmities* of *sin*, if we did know the danger of making *ship-wrack*, it would make us love *strength*, to overcome these *infirmities*. As *Maximus Terens* sayth, every thing would have *commendations* if the use of it were knowne; if we did know the use, and benefit by spirituall *strength*, how neare it brings us to God, and *stablisheth* our hearts in his feare, it would make us *endeavour*, and groane after it to attaine it. To sum up those Uses, they are briefly these two, they are accommodate to two sorts of *Christians*.

The first state is *Travellers*, we are *Viatores*; we have a journey to take, and as the *Angell* said to *Elias*, it is a long Journey that brings to *Everlasting* life, it is a long Journey

Journey from *Earth to Heaven*; but that God hath *shortened* the way to grace, though it seem *long to sense*, and be extreame long to *nature*; and for ought we know, we have but a *little time* to dispatch that *long Journey* in, we know not how *short* our life is. It is not onely a *long Journey*, but full of difficulties. It is not onely a *long journey*, but the way lies *upward*, it is hard to get *forward*, there must not onely be *moving*, but *climbing*. It is *Jerusalem* that is *above*, there is our *Countrey*. A man that goes to an *upper Roome*, he goes by *steps*, and *stairs*. There are these spirituall *staires* that are the *ascensions* of God. In whose heart are thy *wayes*, or thy *ascensions*. There must be *breathing* of our selves, by *ascending* and *climbing* up. It being so long a *Journey*, and lying *upward*, and so many *difficulties*, we have need of *strength*; Strength is needfull to *Travellers*, or else they will *faint* by the way. *David* understood it well, therefore as in one *Psalme*, he *moanes* himselfe for the want of strength in his *Journey*, He hath brought downe my strength in my *Journey*: So in another he *Prayes* for strength in his *Journey*. Spare a little, that I may recover my strength, for the going on in my *Journey*. What are the *encumbrances* of those that are much in *Travells*? Many *feares*, and *dangers*, meet us oft in the way, *hunger*, and *thirst*, and *heat*, and *cold*, many *encumbrances*. *Paul* sets them downe when he speaks of his spirituall journey, 2 *Cor. ii.* he was *In hunger*, and *thirst*, and *cold*, and *nakednesse*, in perill of *Robbers*: in perills every where. A man that would encounter all these had need have *strength*; as *Plutarch* sayth of the *Scythians*, they boasted that they did fight against *men*. Good *Souldiers* are so well disciplined, that they can fight, not onely against *men*, but against *hunger*, and *cold*, and *thirst*, against all *Enemies*. So, a *Christian*

that he may be enabled so to doe, he must get spirituall strength, that he may fight, not onely with Beasts, after the manner of men at Ephesus, but with hunger, and thirst, and cold, and impediments in his Journey, because we are *Viatores*, we must have strength to accommodate us to that journey.

Then, another estate we are in here, we are not onely as Travellers, but Souldiers; and our Enemies are many, not onely Companies, but Armies; as many as there are Tribulations, and Afflictions, to be endured in the World, as many as there are Temptations to seduce us to sin, as many as there are severall sins to be committed; for these are the great Enemies, as many as there are Spirits in the Aire, and Devills in Hell; and these are great, and many Enemies. To let us see, that they are strong Enemies, they are called Principallities, and Powers, and to shew that they are many, they are called Legions.

Besides these, the multitude of sins that a man must take heed of, that are like the Hydra's heads, cut off one, and another starts up. Cyprian well describes it; saith he, if a man be so happy as to cut off one Hydra's head, Covetousnesse, another will come in the roome of it, if he take not heede, there will come Lust, and Wantonnesse, and if he cut off that, if he take not heed, there will come malice, and pride, and ambition, and if he cut off these, if he take not heed, there wil come up more; all these are to be encountered with spirituall strength.

Besides these, there are many Tribulations in the World, and which is the worst affliction in the World, the many delights, and pleasures, and vanities of the World, which we account not Enemies, but friends, yet these are to be overcome. There is more danger in these
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then in the *hardnesse*, and Tribulations of the World. We have more cause to feare the *baits* of the World then the *threatnings*, the *allurements*, then the *discouragements* of the World. It deales with us both wayes. If the World plant *Thornes* in our way, the danger is not great because it is *seene*, but if it strew *flowers*, it is not *observed*, it is more dangerous. It takes hold of both; the *Devill* layes both to keep us from piety. Sometimes the World lets fall a *golden Apple*. Sometimes it layes *Snares*, and sets *pits* in the way. Sometimes it perseques a man with *clamours*. Sometimes it sings a *Syrenean Song*, that lulls him a sleep in *security*; here is the *greatest danger*, but there is danger in *both*, and we have need of *strength* to overcome both, as *Cyrill* sayth well, he had need be a *strong* Christian that must overcome the *rough hewne way*; but I tell you he had need be a *stronger* Christian that will overcome the *pleasures*, and *delights*, and *enticements* of the World; *strength* is specially required for that.

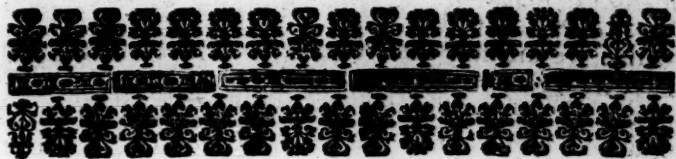
Put it together, having so *many Enemies*, so *strong*, and so *basfe*, we have need not onely of store of *spirituall* wisdom, but of *strength*, and that *strength* comes by *growth*.

Having now put all these together, I hope I need not use any *Exhortation* to make you in love with that which is the *improvement* of all other graces, *Perseverance*. I told you before, *strength* enableth to *persevere*, and that we may *persevere* we must get *strength*, the one enableth to the other; by *perseverance* we get *strength*; and by *strength* we *persevere*. Thou therefore my Son be *strong* in the *grace* that is in *Jesus Christ*. We had need to labour to get *strength*, we know not what *evill* dayes *hasten* upon us, and every Christian that is exposed to *Temptation*, hath the *feare* of an *evill* time upon him.

We know not what *Monsters* God may call us to encounter with, *Principallities*, and *powers*. O now we have time, let us store up *strength* while we have opportunity to come to the house of God. The end of our comming here, besides giving *glory* to God, and calling upon his name, and *worshipping* of him, is to get *strength*. This house it is *Beth-lehem*, the house of spirituall bread. Bread is that that strengthens man. It is the house where the mysteries of Salvation are dispensed, that we may get spirituall enablement, as *Basile* sayth, it is the *School-house* of the knowledge of God. Let us make this end, and use of it, propound this end to our selves in comming hither, make this use of it, to store up, and get this *strength*.

And as the house it selfe, so the Table of the Lord, is the Table of spirituall refreshing, the Table of spirituall strength. The other Sacrament gives us *initiation*, into *CHRIST*, our growth in Christ, and our strength is by repairing to the Table of the Lord. Therefore it was instituted by Christ, that by this spirituall Banquet and refection we might grow up in strength. Then let us labour to make this use of the Word, and Sacraments, that we may be built, and grow up to a perfect man, that we may draw spirituall strength daily from both. And when we have gotten some strength, not to stay there, but to get more, and then more, never to stay.

That is the next point, not onely to grow in strength, but still to excell in motion, and perpetuation, They goe on from strength to strength, in the reduplication of the word. But thus much for this time.



SERMON II.

PSAL. 84. 7.

*They goe from strength to strength,
(untill,) and every one of them ap-
peare before God in Zion.*



FROM *strength, to strength* is the way of the Text, and it must be my way of handling it, to lead you along as it were, by *steps, and paces*, till we come to the full understanding of it. And indeed so it is, that some Translators read the words, whereas we read, *From strength to strength*, they, *From Doctrine to Doctrine*; they goe from *Doctrine, to Doctrine*, that is, from *Edification to Edification*. It very well agrees with the Context, for but two Verses before, there you have the Psalmist pronouncing a blessing to those that dwell in Gods house, *Blessed are they that dwell in thy house*, and the House of God is *Domus Doctrinae*, the House of Doctrine, or *Edification*. So, from *strength*

strength to strength, is as much as our second Assemblée, from Meeting, to Meeting. It is that very House in which we are now met together. Therefore seeing I have shewed you the first Doctrines, contained in the former part, the quality of the motion, they goe on to strength. You will give me now leave to proceed to the other Doctrines, that follow in the second part, that is, the continuation of the motion; it is,

From strength to strength.

And for the understanding of that. First, I will let you see breifly the nature, and property of the phrase, what signification, and extent it hath; and I cannot doe that better then by parallell places, and there are not many of this nature that I meet with in Scripture. There is one in 2 Cor. 3. *We are changed into the Image of God,* (sayth the Apostle,) *from glory to glory.* That is, as St. Austin very well Expounds it, from a lesse glory, to a greater, and so to a greater glory, & so to the fullness, which is in Heaven. Or, from glory to glory, that is, from the first glory of the Creation, to the second, greater glory of justification; from the glory that we have, to the glory that we looke for, from the glory of faith, to the glory of Vision. That is one place.

Then you have another which is given us by the same Apostle in Rom. 1. *From faith to faith.* The righteousness of God is revealed from faith to faith. That is, cyther as Theophilact very well glosseth upon it, from one degree of faith to another; because faith is first in Semine, and after grows up to a greater state, from faith to faith; that is, from the beginning of faith, to the perfection, and accomplishment of it. Or else as St. Austin further enlargeth it, from the faith that is of things present.

sent, to the faith of things to come; or from a lesse measure of faith that the Fathers had under the Law (that also beleived in Christ) to the greater measure communicated to us in the time of the Gospell; *from faith to faith*. It is all one with that of the Psalmist, *From Generation to Generation*; that is, to all Generations. Now from these three reduplications we may well understand the meaning of the Text. As in one place it is said, *We are changed from glory to glory*; that is, from all *ascents* to glory, till we come to *fulnesse*. And in another, the revelation of the knowledge of God, is from *faith to faith*, that is, through all the degrees of faith, till we come to the *pitch*. In the third, the name of God is said to be magnified from *Generation to Generation*, that is, through all generations to the *Worlds end*. So, here the Saints are said to grow *from strength to strength*, that is, to passe through all degrees of strength, till they come to be perfect men, and as neare as they can attaine in this World, to the pitch, and period of perfection. Here you have the meaning of the word, what it is, *From strength to strength*. There is something *limited*, something *unlimited*, to both we must have reference, it is *definite* in the *phrase*, it is *indefinite* in the *signification*. For though there be but two words used, they have reference to so many *thousands*. If any man ask, I have attained *some* strength what shall I doe now? Goe *further*, and yet *further*. As in our life, from *houre to houre*, from *day, to day*, from *age, to age*: so there must be a growth from one pitch of perfection to another, till as neare as we can we come to the *utmost*.

But having done with the meaning of the phrase let us see what is the *extent*, and *Doctrinall substance* of the words themselves; and the *scope* of the Psalmist in these. For, as I told you before, *from strength to strength*,
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is as much as from *vertue*, to *virtue*. Or if you joyne both words, from the *strength* of *vertue*, to the *strength* of *greater vertue*. And *vertue* is considerable one of these waye

There is *vertue* in the $\left\{ \begin{array}{l} \text{Habit,} \\ \text{Act,} \\ \text{Degree.} \end{array} \right.$

According to these three, there are three *extents*, or latitudes of the word, or rather foure, that will give us now the full signification of it.

The first is the *latitude*, or extent of the word in respect of the *habits* of grace. From *strength* to *strength*, that is, from one *habite* of grace, to another *habite* of grace, that when we have attained the pitch, if it were possible, of *any* grace, we should not content our selves with that, there are *other* graces to be attained. That as a man that will learne perfectly to *read*, must goe through the whole list, and *Alphabet* of Letters, and none are to be *excepted*: So he that will come to take out the *whole* lesson of Christianity, must set out the *whole* lesson, Sentences, and *Sillables*, the whole *quire* of grace, and labour to come to a competent measure, and *perfection* of habits in *all*. When he hath got *one*, he must not rest there, but goe on from the habit of one grace to *another*. Because *all* grace upon occasion *brings* glory to God. And a Christian hath *need* in this World of *every* grace. And *every* grace leads alike to the *same* excellency of *glory*, and the same *Blessing*, and Reward is stated upon it.

How ever it is true, as Gregory Nazianzen sayth well, some *perticular* graces, are more proper to some *perticular* *states*, and *ages* of men. *Repentance* is a grace more proper to them that are *fallen*, and *perseverance* is a grace more

more proper to them that stand. A man that is downe cannot be called to persevere, he is not yet raised; but a man that is up, his proper grace, that hath his footing already set in Christianity, is to exhort him to persevere, and to exhort the other to rise. So *Alms-deeds*, it is a grace that is more proper to him that is Rich, and contentation to the Poore. Call to a poore man for *Alms*, he hath the *Alms* of Prayer, not of reliefe, it is not a grace so proper.

To carry it further, *Modestie*, and *Sobriety*, they are graces proper to them that are young; *wisdom*e and *gravity*, and *discretion*, are graces proper to them that are in yeares, that are old. *Thank fullnesse* is a proper grace for him that abounds in prosperity; and *Patience* is a proper grace for him that is in adversity. So *Nazienzen* sayth well, there are graces more proper, and peculiar, to certaine conditions of men. But this hinders not, but that every grace is needfull, and necessary to all. Because every man, may be set in every estate; he that stands now, may fall; he that hath plentifully, and therefore may give *Almes*, he may want, and be called to contentation. There is no Christian, but he hath need of every grace, because he may be set in every condition, and estate; therefore it is not enough to attaine some one grace, and to neglect the other, to mortifie some one Vice, and fall into another, that stands not with the nature of repentance, to attaine to some one vertue with the contempt of another, it stands not with the state of breathing after perfection. For a man to subdue pride, and keep covetousnesse, or to subdue covetousnesse, and keep envie, and malice, each of these make him equally abominable to God. For a man to attaine to the habit of charity, and not to study the grace of repentance, or to attaine to the grace of repentance, and not to give accom-

plishment to it by the works of *righteousnesse*, and *obedience*, or to attaine to some degree of *obedience*, and to neglect the graces of *patience*, and *meeknesse*, on the rest, he will not at all come on to many degrees of strength. There must be a connexion of all the *habits* of grace, we must glorifie God by *charity*, as well as by *faith*, by *repentance* as well as by *charity*, and by *obedience*, as well as by *repentance*, and by *humblenesse* of mind, and *patience*, as well as by *obedience*.

The graces are all *lincked* together, they make up *one body*, or rather, *one soule* of grace. As the Apostle speaks of the mysticall body of Christ, *Ephes. 4. Collos. 1. In whom the body fitly compact together, so it growes up.* As all the severall Members of Christ, knit by the same faith, make *one solid mysticall body*, so all the graces together make up *one quire*. There is *one chaine* of graces, that are so necessarily *lincked*, that as in the parts of the *body*, take away *one*, and you deforme the *whole*; so, breake one grace, you mar the *whole chaine*. Therefore the Scripture calls ever and anon, that we be *fruitfull in every good worke*; to labour, to please God in all things we doe. *Whatsoever things are just*; what! Must I stay there? No, *whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely.* Here is *from strength to strength*. We must goe from *justice* to *purity*, and from thence to *honesty*, and so to *lovelinesse*, and that is a good decorum in a Christians conversation.

The Apostle Peter expressly tells us of these junctures, *Add to knowledge temperance, to temperance patience, to patience godlinesse, to godlinesse brotherly kindnesse, to brotherly kindnesse, love.* Here are now the severall *paces*, and *steps*; these are the *habits* of vertues; it is all one, as if he had said in the words of the Psalmist, *Add strength to strength,*

strength, virtue to virtue, habite to habite. He names them severally, to shew, that if it were possible to attaine the perfection of some one; we must not stay there, from habite to habite, that is, from strength to strength: That is the first latitude.

Next, to proceed from the *habites* to the *acts* of vertue, habites are dry and cold, if they shew not themselves in *acts*, they may glorify God *within*, but they cannot *without*, further then they manifest themselves in *action*. Therefore the next, from strength to strength, is, from the *habite*, to the *act*. Admit a man attaine all the *habites* of grace named, if those graces be perfect in respect of him, they are not in respect of God; action is the *activity* of those graces that glorifies God, and brings the knowledge and *improvement* of them. St. *Austin* observes in one place against the Heathens, that *Christian* virtues far excell the *morall* virtues of the Heathen, even by the very name they are called; sayth he, you call your virtues *habits*, we call ours *gifts*, you ascribe it to your *selves*, and therefore you call them *habits* because you *have* them, but we call them *gifts*, because we *receive* them from God, Every good gift is from above. And indeed it was a very good argument that St. *Austin* used; yet there is a third word may be taken that is better then both; that is, *Practise*. For whither we consider them as *habits*, or *gifts*, they are not perfect till they come to *action*. It is not the *having*, but the *using* of a grace; that brings glory to God, for a man to *have* the *habit*, and not to put it in *practise*, it is all one as a Talent in a Napkin. Therefore the Scripture in severall places, useth those two words promiscuously. To him that hath, shall be given; and he shall have abundance. Having is *using*, for the *unfaithfull* Servant had a Talent, but he did not use it; And then follows, But from him that hath not

shall be taken that that he hath. How can that be taken away that he hath not? He is said not to have it, because he did not use it. It is the same, from him that hath not used it shall be taken away that he hath. So the Scripture runs still. God gives the grace, and he must have the glory of his grace; and that is gotten by action. Otherwise, as *Plinie* observes well of *Phidens* the famous Painter, that had the *habite* of the Art, above all of his time: sayth he, that great Art, and skill that *Phidens* had, it was to no purpose, unlesse he had excercised, and practised it upon some Table. So it is with the graces, and virtues of a *Christian*, if he apply them not, & accommodate them to use, and occasion, that God may get glory, it is all one, as a Candle under a bushell, there is no glory to God, no light to others. What profite is there in gold it selfe, that is so precious if it be still in the Myne? The Myne may be rich, there may be gold in the Myne, but it is not a Treasure. It is of use when it is out of the Myne, and when it is in the hands of men, and accommodated to use, then it brings good to others, and to it selfe, it gets lustre, and glory. So it is with all graces, they are virtues and graces while they are in the Myne, in the *habite*, in the inner man, before they come to use and action, yet they are not profitable. What profite at all is there in faith, if it doe not fructifie? Or in charity, if it doe not work? Or in repentance, if we doe not humble our selves? Or in obedience, it cannot be called obedience, for that is full of action, but what is obedience, if there be no excercise, and practise of obedience? Here is the second latitude, when we have got the *habite*, we are not come to perfection, there must action follow. Knowledge avails not, without practise, we must goe therefore from strength to strength, from knowledge to practise, from possession to use, from *habite* to act; that is, from strength to strength.

Beside

Besides this, there is a *third*, and I will add a *fourth*, and put them together. Besides *habits*, and *acts*, there is a consideration of *degrees*, and *multiplying* of *acts*; so the third, and fourth consideration, is from *one* action of Piety to *another*; stay not in *one*, or *two*, or *three*, but still goe on. That is to be *fruitfull*, and when we have attained *one*, or *two* degrees, if grace *stay* not, but goe *further*, that is to climb up. That is the rule the Apostle sets in *Phillip. 3.* He pressed forward to the mark. St. Paul got a great mastery, and conquest over Errour, and sin, and made a great *progresse* in the way of Piety, none ever came nearer *perfection*, then St. Paul; and at that time, when he wrote, he was still in *motion*, and *action*, yet still he did goe *forward*, step, after step, he was content with no *mediocrity*, I *presse* towards the mark, I *labour* for the end of the race. There is the same in *Heb. 6.* he bids them goe on to *perfection*; there must be a proceeding. It is well expressed in *Revel. 22.* He that is *holy*, let him be *holy still*, he that is *righteous*, let him be *righteous still*. What! shall we think it is onely meant of *perseverance*, to keep at the same stay, in the same proportion of holinesse, and righteousness? That is not it, but it adds the *degrees*, the *multiplied acts*, he that is *holy*, let him be *more holy*, and he that is *righteous*, let him be *more righteous*. These are the *degrees* of grace, by which we must ascend to Heaven.

If any aske me how *many*, and what those *Degrees* are?

That Question cannot be resolved by any, who can tell the dust of Jacob? I will not say as it is in one place of Scripture, you may as well number the dust of the earth, for there is nothing of Earth in grace, but I say as God said to Jacob, See if thou canst tell the Starrs in the skie; we may as easily number the Stars of Heaven, as number
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the degrees of the ascents of grace, that carries up to it. For if they be not so great, and so many, the degrees of grace; yet thus far, who can tell the steps of Jacobs Ladder? There is a Ladder spirituall, better then that that he saw, the severall steps that lead to Heaven, it is as hard to number them as the steps of that. It is true, some of the Fathers have gone about for our better direction, to give us an account of some numbers of degrees. St. Gregory in one or two places names *fifteene* degrees of ascent to perfection, in the scale of perfection, answerable to the *fifteene* degrees that carryed up to the Sanctuary. But they are far more, therefore *Johannes Climachus* doubles the number, he makes the degrees *thirty*, but infinitely short: for there are a greater number of graces, and virtues, and there are *twise* as many degrees of every grace. St. Bernard reckons *seaven* degrees of humility, that is but *one* grace of the quire, what doe you think are the *multitudes* of degrees of the rest? And the degrees that he names, are the degrees that he conceives have been attained, who can tell the degrees that have not been attained? Therefore stay this question, the degrees are not to be numbred, but goe on, it is an *indefinite*, as I told you.

But what encouragement is there? If there be no period that is an *endlesse* work, and that that is *endlesse* affords no comfort.

No, it is not *endlesse* as *statim* saith of an *old man* that was busie in planting, when one asked the reason why *old men* should plant, they plant Trees in the earth, whither *themselves* are going, they are never like to eat of the fruit: And who plants a *Vineyard* and doth not eat of the fruit of it? O but sayth he, they doe good for *succession*, they plant Trees that may profit *another age*. So, a Christian, admit he doe not come to the top, to the highest

highest degree in this *World*, we plant grace that may bring us to *another* age, that may bring *comfort*, and *glory* in *Heaven*. We do not look to *reap* the fruit of our labours *here*, admit the *pitch* of all, be not attained to *here*, it is reserved for *Heaven*; *here* we *dig*, that *there* we may *reap* the fruit. But God of purpose hath set *perfection* out of our reach, that we may still be *proficients*, and goe on *forward*, and labour after it.

It is not with the growth of the *mind*, as it is with the *body*; in the growth of the *body* there is a *peculiar* stature set, a *height*, and *pitch* of every *Creature*, there is no *Creature* that is capable of *growth*, but hath a *pitch*. In the life of *man* there are those three states of *growing*, *keeping*, and *loosing*. First, we *grow* till we come to a *pitch*, and then we do not presently *decline*, but there is a time to *keep* that we have got; that expired, we come to *decline*, and *lose*. So it is in all *Creatures*, *plants*, and *living* *Creatures*, and *man*, there is a *stature* set. Onely the *Naturalists* observe, that the *Crocodile* hath no *pitch*; they say of that, it *growes* as long as it *lives*: therefore some of them come to an *incredible* magnitude; but all other *Creatures* have a *stature* set. It is not so in the growth of the *mind*, there is no *stature*, or *period*, but when a *man* hath gotten the *greatest* fullnesse as he conceives, there is still *some* peice of work to *doe*, there is an *Ultra*, something to be *added* further. When he hath gotten never so much *knowledge*, there is somewhat of *learning*, and *knowledge* that is not *perfect* till he come to *Heaven*, when he hath the *highest* *pitch*. As we *know* in *part*, so *faith* is in *part*, it is *weake* *faith*, the *strongest* *faith* it is capable of *some* *addition*, and *increase*. There is an *Ultra* in *faith*, and *repentance*, and *obedience*, and every grace, if there be an *Ultra* of *excellency*, there must be of *growth*; if there be an *excellency* of somewhat that.

that we *have not*, we must *advance* to that that we have not. There was no Apostle, or Prophet (and they were the Creatures that came *nearest* the perfection of grace in the World) that ever attained to such a *pitch*, but still they would climb *higher*, and come *further*; and they each of them had their *Ultra*. As Gregory Nicene sayth well, every man hath *something* that he may yet *amend*, and repaire his decays; there is somewhat more to be gotten.

Here is the issue of the Point, since there be no particular *degree* we can set to our selves, the Scripture calls on us still to grow, and goe *forward*, and climb *higher*, *from strength to strength*, from one act of righteousness to another, and so to another; here is *from strength to strength*. Here is the last latitude.

But indeed it is a Doctrine we are not much acquainted with; in the *Theorie* we are, for we can hardly be ignorant of it: but in *excercise*, to look for *growth*, or to care to advance to these *itches* of strength, few men look after it. The *growth* of Christians in the World is very *small*, shall we not think it an injury done to these *times*, and to this *age* of the Church? Though something may be pleaded, put those *pleas*, and see whither it be not an evident thing now in the latter times of the world, the *charity*, and zeale of men are *cold*, and *small*, and there is little care to *Grow from strength to strength*.

First, one *plea* that may be alledged, is this, surely there is a great *pitch*, and *stature* of vertue, and grace, among men now, because they *equalize* the stature of *former times*.

No, that is not so, as Jacob said to Pharaoh, *I have not attained to the age of my Fathers*. In these declining times of the Church, we doe not attaine to the *stature* of our *Fathers*. There are not those *Masculine* heroick Saints, there

there is not the faith of *Abraham*, nor the patience of *Joh*, nor the humblenesse of mind of *Paul*, nor the repentance of *David*.

I will not urge it there, it may be you think that you are not to expect to come so high, to come to their stature, they were *Giants*, men of great stature.

Nay, we have not attained the stature of *inferiour* Saints, that have beene but a little before us; there is lesse conscience by farr, and lesse uprightness, and integrity, and lesse justice, and more love of our selves, and more love of the *World* by farr, then in the age that is but in our memory.

Whereas Historians make a great question concerning the stature of men, and it is disputed both wayes, whither the stature of men now, be not lesse then in former times; though something be said both wayes, yet it is the generall Opinion of the Ancients, *Plinie*, and *Angelins*, and he quotes *Homer* that in his time the stature of men was not so great as in former times. Be it so, or no, concerning the corporall stature, I am sure it is so concerning our spirituall stature; we come far short of that strength, and lustre of piety, we do not bring so much glory to God, though our meanes be better then any time of the Church, we doe not come neer any degree of them; we are *dwarfs* in grace, in respect of them, we come far short. That plea will not serve, and that is not greatly materiall.

But, though we attaine not the stature of others; yet we have a competent stature of our selves.

Not so neither, men doe not looke to stature, they doe not delight to excell; if they get a little formallity, and semblance of some grace, to be accounted such, and such in the World, this is the greatest pitch that men look after; here is the *Worlds* perfection, as *Lucretius* sayth of

Diaphantes, he was so little a man, that he saith he was borne of *Atoms*. Such is our stature, that we may justly think that we are made of *Atoms*. Yet that may be celestiall, as *Publius* sayd of the Family of the *Lentuli*, every Generation was lesse, till at last they came to *Decrescit genus Christianorum*. VVe decline, the World is not so old, as the Church seems to be, and Piety is as decrepit as the corporall strength of most men. There are great seems of stature sometimes, and of zeale, but as *Plinius* said of *Eubolus Eumene*, he was a little man, and he set up for himselfe great Statue. So, we set up great Statues, and Trophees, but our stature is small, like *Zachens*, there is little faith, little piety, we are of such low stature that we can hardly reach to the light of *Christ*. Therefore that will not serve, we have hardly any competence of stature in our selves, so short are we of those that are gone before. But in the third place, our meanes of growth are not so great, if men have not convenient nourishment, and those opportunities that may further stature, it cannot be expected. Nay, that will not serve neyther, our meanes of growth are many; there is far more Preaching of the word now, then hath been in former times. VVe have our weekly repaire at least to the House of God, our monethly repaire to the Table of the Lord, in both these there is spirituall refection, and opportunity of strength. We come often, Six or Seaven times in the Yeare, to the one, and may come often in the Weeke to the other. VVe are our condition so with our bodies, we would think that we were in a desperate estate, that we should feed hard, and have plenty of nourishment, and great opportunities, and Cordisills, and the like, and yet no strength, nor growth, certainly we would conclude that that man were in a Consumption. It is so with us, we have opportunity, and meanes to thrive, and yet as I said before,

before, we are *Dwarfs* to them that were before us, and yet we stand upon their *Shoulders*. A *Dwarfe* that stands upon a *Giant's* shoulders, may see *further* then the *Giant* can, we stand upon their *Shoulders*, and yet we see not *halfe* so far as they; notwithstanding all the *meanes* of grace, we come to nothing in *growth* and perfection.

But lastly, though our nourishment be *plentifull*, our *temper*, and *constitution* is not so good; God hath not given it to us, as he did to them.

Nay, our *stomacks* are as *sharp*, and as *great*. I will make it plaine in other things; here we are forward, and zealous of growing in worldly things, there we have appetite enough, but *misplaced*: VVho puts a *pitch*, or period to his *ambitious* thoughts? They would grow *still* in honour, and *preferment*. *Ambition* many times looks after honour, and never looks behind it. Men complaine then, that they are not *Elephants*, and *Goliath's*, their stature is *nothing*. In *Worldly* things they would be *Collossa's*. The covetous man for *Riches* hath *Appetite* enough, he would grow on from *Riches* to *Riches*, there are no bounds that he sets to himselfe. As he in *Plato*, he was called *Grando*, because he would have every thing *great*; he would have a great *Hat*, and great *Shoes*, and great *Garments*; so we would have every thing great but grace, there any *pittance* contents us, any *modicum* is enough; nay, it may be too much. In other things we are *insatiable*, in *plenty*; in grace, and vertue we are *insensible*, in *want*: *Poverty* doth not pinch us in grace, and *plenty* doth not *satisfie* us in worldly things, therefore it is plaine, we doe not want *Appetite*, if we had the same *Appetite* to grace, as we have to the *VVorld*, there would be *growth*. But the true reason is, we care not for growing; we set not our *minds* on it, if we did, we would doe those things that men that labour

after *stature* doe. Men that would be of *high stature*, they feed hard, and oft, and take *measure* of their stature how they grow, and if a man find after convenient *nourishment*, that he doth not *batten*, he thinks there is some *impediment*, and labours to remove it. We should doe so with our souls, if we did take *measure*, and see how we have *profited* since the *last Sermon*, or since the *last yeare*, or the *last receiving* of the *Mysteries*, then we would find since our *spirituall* growth is so *little*, that there is some *distemper*, our meat goes through us, it *stays* not with us, it doth not turne to *spirituall* nourishment.

If we did take *account* of our stature it might be had, it is not *harder* in grace, nay, it is *easier*; for we cannot add a *Cubit* to our *corporall* man, but we may add *more* in our *spirituall*. But it is *carelesnesse*, here is the true reason.

Here is ground for *Exhortation*, where there is *defect*, there is ground for *Exhortation*; let this be it, make it the *work*, the good, and *benefit* of this dayes service, lay up this *resolution* to look after growth in *strength*. An *Exhortation* a man would think might be spared; as the *Oratour* well observes in another case. There are some things *beyond* *Exhortation*, they need it *not*, things that are by the *instinct* of nature, that men doe of *themselves*, who needs to be *Exhorted* to be willing to *live long*, or to be *strong*, and in *Health*? Every man *naturally* enclines to it, every man is willing to have a *comely* stature: therefore it is a *wonder* that we should stand in need of these *Exhortations* in point of *grace*, yet we are so *dead*, and *lumpish*, and *insensible*, that *Exhortations* will not work upon us. Let this be the *Exhortation*, that we may remember this *one*, and it is a duty that contains *all*; because I cannot stand on it, there are but these *two* motives that I will use.

It is *necessary* for us to grow; necessary in regard of it selfe, and necessary in regard of God.

In regard of God, he hath given us *all* things that lead to *perfection*, and *growth*, he would have us walk in the practise of *every* grace, to bring forth fruit in the practise of *every* virtue, he would have us yeild *obedience* to the Commands he gives, those *many* Commands in the Book of God, that should make us produce these *severall* graces, and come to these *severall* degrees. VVe had need to grow, when we look upon the *work* we have to doe in the VWorld, that God will call us to account for, after.

Then it is *necessary* also, in regard of the *state*, and *pitch* that God hath set us. Take it in it selfe, or comparatively.

In it selfe, it is the state of *perfection*, we are called to be *perfect*, to labour after *perfection*: Now *how* should a man labour to grow, that hath the state of *perfection* set him? It is true, our *perfection* here is in *proficiency*, and acknowledging our *imperfection*, and *advancing* to *perfection*: But this is the *greatest* *perfection*, because this is an *inducement* to grow, *perfection* is set, that is far from us.

Then *comparatively*, the stature that is set us is the state of *Angells*, and of *Heaven*, we pray to doe Gods will, as the *Angells*, and *Saints* in *Heaven*. If we pray we must practise, and labour to doe it. O! *How* had he need to grow that must come to the perfection of *Angells*? *How high* must he grow, that must grow as high as *Heaven*? The Poets when they would set things *high*, they doe it by an *Hyperbole*, as *high* as *Heaven*. So every one of us, as in our *affections*, and *desires* of virtue, must grow as *high* as *Heaven*, or else we shall never come there. This should not discourage us, a *low* stature may reach
Heaven.

Heaven, if we cannot come to it, it will come to us, in every grace there is somewhat of Heaven.

But there is a *higher pitch* then Heaven set us, *The increase of God*, and *The stature of Christ*. How high must men grow that must grow (according to our proportion, to the *similitude of God*, *Be perfect as your Heavenly Father is perfect, be mercifull as your Heavenly Father is mercifull*.) How should a man grow, that will grow to be mercifull as God is? VVe cannot come to that *pitch*, yet we may in *similitude*, though not in *equallity*, though not in his *proportion*, yet in ours, we may come to be perfect men, according to the measure of the stature of Christ. You know what an *infinite height* of wisdom there was in the stature of Christ, as man, *In him is all the fullnesse of wisdom, and the treasures of knowledge, full of grace and truth*, all grace was full, and perfect. Therefore as Christ had the most *absolute pitch* and stature that is possible for *Angells* to conceive; so *Christians* that make the *mysticall stature* of Christ, must labour to grow to a high pitch, that they may not seeme *unworthy Members* of so glorious, and excellent a body. It is necessary therefore that we grow, and a great deal of need, because of these *itches* that are set us.

Then, it is not onely a necessary, but an honourable thing. It is observed of the Ancients for corporall stature, and it is a good Opinion of them, *Homer* alway brought in his *Heroes*, his *worthies*, he presented them in tall, high stature. *Hector*, and *Ulysses*, and *Agamemnon*, these that were *Princes*, men of *renowne*, he made them come in tall stature. *Plinie* sayth that tall stature used to be a portment fit for *Princes*. Therefore *Augustus* is commended for that, and *Cornelius* for the same, and *Procopius* concerning *Berecibius*. And the Scripture gives the same commendation of *Ioseph*, *Gen. 39. Ioseph was*

was a goodly person. And *Sant* was higher then all the people, from the shoulders upward. And *Herodotus* observes, that the *Ethiopians* use to choose their *Kings* of the highest stature. And in *Plutarch* it is observed, that the *Lacedemonians* set a Mult upon one, because he had married a little wife, because they thought it would be a disparagement of the *Princes* that should be brought forth. If they had so good respect to the stature of the outward man, how goodly is it to be so spiritually to God. For corporall stature sometimes is not an Ornament; for if the mind be not answerable it is rather a disgrace; and it may be beyond those proportions that are required in Decency of stature. But we cannot exceed in the spiritually; no measure can exceed. Therefore if it be a thing so honourable, and so lovely, with men, and of God, he that is so, comes neare the similitude of *Christ*, and of *God*, and is nearest the state of *Tryumphants*, and most out of the militant state, he is most in *Heaven*, and hath most of *God* in him. Then I will shut up this point with the Exhortation of *St. Jerome*, in one of his *Epistles*, that we all take care, as we grow in *dayes*, and *yeares*, so to grow in the knowledge of *God*, in *grace*, and *virtue*, in the strength of *virtue* that it may be said of us, as *Paul* saith of the *Thessalonians*, that their faith did grow exceedingly, and their love one towards another abounded. That is to grow from strength to strength.

I have done with that.

There is a peice behind, another generall part, almost halfe the Text; but it will not now beare a generall handling. It is the rest of all, it takes away the objection, *From strength to strength*, but when shall we rest? *When we appeare before God in Zion*. There is the time of remuneration, and rest.

There

There are three passages remarkable, I will but mention them.

The glorious place, *Zion*.

And a glorious presence there, *They appeare before God in Zion*.

And then *Every one of them appeare*.

I will but touch them breifly, for there is a double signification of all these three.

First, *Zion* hath a double signification in Scripture.

There is *Zion* in the } *Mount,*
} *Valley,*

Though the low *Zion* be called *Mount Zion* in Scripture, it is but a *Valley* to Heaven: but there is *spirituall Zion*, that is *mysticall*, that in the proper ordinary acceptation, signifies the *House of God* below: but in a more *sublime* acceptation, the *Church of God* above, the place of *bliss*. The *Lamb* upon *Mount Zion*. *Revel. 14. & Heb. 12.* We are come to an innumerable company of *Angels*, to the *Church of the first borne in Heaven*, to *Mount Zion*. *Mount Zion* is taken for *Heaven* it selfe.

Then answerable to these two acceptations of *Zion*; there is a double appearing before God mentioned.

The appearing before God in *glory*. And the appearing in the *Courts* of his presence, in the *House* of his worship below. The appearing before God in the *Mount of Vision*, when we shall see face to face, when we shall see as we are seene; and know as we are knowne. And the appearing before God in the *Valley of Vision*, the *Valley of tears*, the *Church* below. That so oft as we present holy performances, more especially when we come into his *Courts*, and enter into the *Gates* of his presence. The *Church of God* is the *Chamber* of his presence, there we
make

make our *appearing*. *St. Paul* tells us of our *appearing* before *God*, in the *Mount* of vision above; not onely in that place, *We shall all appeare before the judgement seat of Christ*; but in *Collos. 3.* *When Christ who is our life shall appeare, we shall appeare with him in glory.* The fruition of glory is called our *appearing* before *God* in glory.

Of the other *David* speaks, when he complains, *O when shall I come, and appeare before God!* It is the Speech of an *Exile*. *David* was a banished man from the *House* of *God*, he had not free accessse to repaire thither, therefore that made his great complaint, *When shall I appeare?* That is, when shall I enter into thy *presence*, and tread in thy *courts*? It is worthy our consideration, that we come to the *Church* especially to appeare before *God*; we should take this consideration, to make us come with reverence, and preparednesse, because we come into a *glorious presence*. It should make us take heed how we behave our selves here, in these places of *Divine service*, because we are in the *presence* of *God*. If we be constant in *Prayer*, we appeare in a speciall manner before *God*; fall low before his *Foot-stoole*. If we heare the word of *God*, we appeare before his *presence*. When we come to heare the word read, or *Preached*, we are at the *foot* of the *Mount*, as the *People* received the *Law*. When we repaire to the *Table* of the *Lord*, we come in a speciall manner into *Gods presence*, we appeare before him, because *Christ* is present there, he gives himselfe for *food*, and *God* is present, for he *accepts* us in *Christ*. Therefore if we so fit our selves to come into the *presence* of a *man* that is better then our selves, that we may come with *sobriety*, and *acceptation*; how should we fit our selves to come before *God*, in these *inferiour* places of our *appearing*? It is true, we are *alway* present to *him*, and he to *us*; but his eye, though it be alwayes

upon *us*, ours is not alwayes upon *him*; but then our eyes are directed to him, when we come into his Courts; it is called therefore *appearing* before God.

Lastly, there is the illation that knits both together, in those two words, *Every one*. That is, *then every one*.

There is one word that is a word of *connexion*, and *Then*, what time? *Then*, when we are growne to stature, when we have gotten from one degree of strength to another. We must not offer to come into Gods presence unlesse we bring the *Wedding Garment*, some *stature*, this cloathing of *Vertue*, and *grace*. When we come to appeare before him, there will be an *account* taken of each mans strength, how he hath profitted by each of these severall *Ordinances* of grace: God will look that we give *account* of our proficiency, by all the *meanes* of Salvation. When we come to the House of God, and to the Table of the Lord, we should bethink our selves, what *strength* we bring, what *stature* we come with. Much more when we *appeare* before God in Heaven; there shall be no appearing before God in Heaven, unlesse there be a *perfection* of competency. Heaven is made for the perfect. Paul dares not think of Heaven till he have finished his course; and Christ calls to God to glorifie him, when he had done his work. *I have done the work that thou gavest me to doe, glorifie thy Son*. We must not look to *appeare* before God in glory, unlesse we goe through these degrees of grace, then we shall *appeare* before God, when we are come from *strength* to *strength*.

Then, there is a word of *distribution*, it is not all of them, but *every one*. The universall collective would have done it: Paul sayth, *We shall all appeare before the judgement seat of Christ*. But it is more emphaticall, *Every one, each man in the whole, and each one for himselfe*.

Every

Every one comes, and appears before God. In these Courts of his House, though it be in a Crowd, God observes every mans carriage, and proficiency: God takes speciall notice when there are thousands, as if there were but one, but all here are present before God. Much more when we come into his presence of glory, then every one shall appeare, God will take account of every one, what Oyle he hath in his Lamp, what improvement he hath made of his Talents. Then there shall be notice of each mans state, and measure, of every mans height, what growth he is come to, and according to his stature, shall be his reward, and Crowne. The higher stature, the higher measure of glory; to him that hath gained five Talents shall be given five Citties; to him that hath gained two, two Citties; to him that hath gone through many degrees of vertue, and strength, and hath glorified God by an habituall practise of piety, there shall be a high reward, to them that have gone From strength to strength, there shall be an addition of glory to glory.

THE
Vigilant Servant.

DELIVERED
IN TWO SERMONS,

BY

That Learned, & reverend Divine
RICHARD HOLSWORTH,
Doctor in Divinity, somtimes Vice-
Chancellour of *Cambridge*; Master of
Emmanuel Colledge, and late Preacher
at PETERS POORE in
LONDON.

2 Chron. 20. 12. *We know not what to doe, but our eyes
are upon thee.*

LONDON,
Printed by M. Simmons in Alders-gate-streete. 1650.

UNIT

Vigilant Servant.

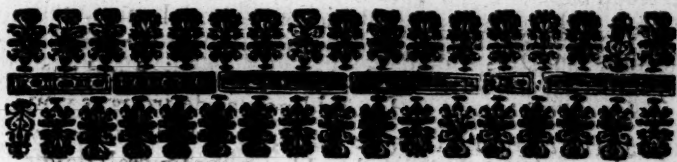
DELLA VERITÀ

1. The Board of Directors of the Corporation shall have the right to elect and remove the members of the Board of Directors of the Corporation.

University College and Institute

704703

Printed by M. S. G. & Co. at the Press of the Government of India, Calcutta.



SERMON I.

PSAL. 123. 2.

*Behold, as the eyes of Ser-vants looke
unto the hand of their Masters, and
as the eyes of a Maiden unto the
hand of her Mistresse: So our
eyes wait upon the Lord our God,
untill that he ha-ve mercy upon us.*

FOR the satisfiing of your expectations I
have therefore made choise of this Text at
this time; as being *very* agreeable, whither I
look to the parts of the Auditory, or the
whole, or to the time, or to what circum-
stance soever. For the *lower* part, *Servants* may learne
their duty. For the *upper*, *Masters* may have the under-
standing of theirs. And for all, your conditions are
such, that you are those that have been held a long time
betweene

between *hope*, and *fear*, with doubtfull news, and ambiguous, and neutrall expectations. And I may well presume it of *you*, because I measure you by my *selfe*: I my *selfe* that am wavering, have beene wearied and tortured both with *good*, and *bad* tidings, as desirous as you to reap the *comfort* if they be good, or at least to know the *certainty* if they be bad. I have for severall dayes gone through Texts for both parts of the day, because I was resolved to proportion my Meditations to the times, however things fall out; but at length, finding no true ground to proceed by, no certainty in this World, of any thing almost, we are not certaine of our selves; therefore I did resolve, and pitch upon this Scripture, that I might yet at least raise your expectations a little higher, and bring you from these *neutrall* thoughts, to *settled* thoughts of Heaven; that I might bring you from these *carnall* dependencies upon man by the eare, to a *sweet*, and *comfortable* resting, and settling, and fixing, and waiting with your eyes upon God.

And that cannot be done better then by this Scripture that I have read to you. It was penned for this very purpose, for the sustaining of the Church in doubtfull exigents, or any great extremity. That this is the intendment of the words, appears by the very scope of the Psalme, which is nothing but this. a Psalme of *confidence* for the Church of God, when she should be in any state of *affliction*. And if the scope of the Psalme were silent, yet the very time would speake how it corresponds; it is the fourth of the fifteen that are called Psalmes of Degrees; because they were sung upon the fifteene ascents that were to goe to the Temple; and so many ascents I have had in doubtfull expectation; it is now fifteene dayes since the first heavy tidings came to our eares, and yet we are not certaine. Therefore now
since

since we cannot find any part of truth on *Earth*, let us have recourse to *Heaven*, we shall be sure to find them there. And the whole Book of God is nothing else but tidings brought from Heaven to Earth, from God to his Creature, *Evangelion*, the good tidings.

That was the course of the Saints in all exigents, still to have recourse to God by praying to him; so we shall be sure to understand the end of these things; if we wait upon God for the issue, he will send it in good time; if we follow the example of the Prophet *David* here, as good Servants, to abide his leisure till he have mercy upon us. I shall handle the other clauses (but I shall dwell upon the last) because I shall have opportunity to remember you of that duty, that otherwise I had not spoken of, but that the Text puts me on it.

That this is the drift at which the words aime, every Verse demonstrates, for there is somewhat in every Verse. In the first two Verses there is somewhat of our comfort, of lifting up our eyes to God, the waiting upon God in Prayer. In the last two Verses there is somewhat of our affliction, *We are filled with contempt*, in Vers. 3. *Our soul is filled with the scornfull reproach of the proud*. Vers. 4. Is not this our case? If not your souls have not your eares been filled, at least some of you, with the scornfull reproaches of the proud? that have asked, where is now your hope? And your help? Give them leave to enjoy themselves, but remember it is not so much for them to boast in a state flying, as those that are in hope of pursuite. But let them support their tottering ruinous cause, by insolent Questions; the Psalmist hath taught us, both what to doe, and what to answer: *Our hope and help stands in the name of the Lord*. There is our answer. *As the eyes of Servants are to the hands of their Masters, so our eyes waite upon the Lord our God*. There is our refuge.

To this holy resolution if I can bring you by handling these words, I shall think my labour very well bestowed; and think it a happy turne that you have had these doubtfull thoughts, to set you upon the Rack of torture all this while. And that I may doe it the better, look upon the words in perticular, and I will consider in them now these foure things onely. There is

The { Covenant,
Coppie,
Paralell,
Date, or Duration,

There is the Covenant, in the which all Christians doe enter here in the person of *David*, and that is to give God the delight of their eyes, the strength of every part, the glory of that most excellent *sence*, to be excercised in that act of *R ligation*, of lifting up their eyes to God.

Then, there is the Coppy out of which we draw this Covenant, or this duty; that is in these words, *As the eyes of Servants looke to the hands of their Masters, and the eyes of a Maiden upon the hands of her Mistresse.*

Then there is the paralell wherewith we match this Coppy, in those words. *So doe our eyes wait upon the Lord our God.*

Then, the Date, or duration of the whole, it is, *Till he have mercy upon us.* These are the four parts. The Duty, the Direction. The proficiency. The perpetuation. And all these are presented unto your view by an awaking particle set in the front.

Behold.

An ordinary word, but here it hath an extraordinary positure. Ordinarily, it is a terme of attention, used for the awakening of men, to stir up their admiration, and audience: but here it is a word not onely prefixed for the exciting of men, but of God himselfe. David is speaking to God in his Meditations. Behold, sayth he. As we take it with respect to God, so it is a precatory particle: he beseecheth God to look downe upon him, while he looks up unto God; look on us, as we looke to thee, Behold Lord, as the eyes of Servants, &c.

If we take it as it hath respect to man, so it is an exemplary particle, to stir them up to doe the like. Behold, what we doe, and doe likewise; let your eyes be like ours. Behold, as the eyes of Servants are to the hand of their Masters, so are our eyes to the Lord our God. Let yours have the same fixing. So it is a word that draws all eyes after it to imitation. I hope it will be a word that will draw your eares after it to attention in the severall particulars, as I speake of them in order.

I begin with the first of these, that is, the duty here set downe, the duty insisted in, the basis of the whole, the lifting up the eyes to God. We may take it, eyther by way of declaration, as a thing that was done; or by way of Covenant, as a thing that they promised to doe. It is eyther a protestation of what they would doe, or an attestation of what they did. Well, couch it under both notions, it hath a double force, Our eyes are upon the Lord our God, and our eyes shall be upon the Lord our God. We have it exprest in all variety in other places of the Psalmes.

In all variety of } *Tenses,*
 } *Objects,*
 } *Instruments.*

For the *Tenses*, in one Psalm it is set downe in the Present. *Unto thee doe I lift up mine eyes O thou that dwellest in the Heavens.* In another Psalm in the Future; *I will lift up mine eyes to the Hills from whence cometh my help.* These two make up the perfect frame of a mans life; he that doth for the present, and promiseth for the future, he gives God both services in *sincerity* in the one, and in *constancy* in the other; without either of these, Christianity is lame. It is not enough to say, *I doe*, unlesse we add, *I will*; and it is not enough to say, *I will*, unlesse we for the present doe, *I doe*, without *I will*, is inconstancy, and *I will*, without *I doe*, is *Hypocrisy*; therefore it is set downe in both formes, *we doe*, and *we will* lift up our eyes. There are both *Tenses*.

There is the variety of all kind of objects exprest, that concernes God, it is exprest in great variety of objects. In one Psalm, *I will lift up mine eyes to thy holy Oracles.* In another, *I will lift up mine eyes to the Hills.* In a third, *I will lift up mine eyes to Heaven.* In many, *I will lift up mine eyes to the Lord.* These all have mutuall dependence one upon another; for God gives the glory to all these. He that lifts up his eyes to God, lifts them to Heaven, because it is Gods *Throne*; he that lifts up his eyes to Heaven, lifts them to the Hills. The Heavens are those *Mountaines* of Spices, those hills of excellency, Hills transparent for *substance*, beyond all apprehension, for altitude. And he that lifts up his eyes to the hills, lifts them to Gods Oracles; it is from those hills that are both more holy, and more high, then *Sinai*, that the Oracles of wisdom are derived from God himselfe; there

there are all variety of objects.

And it is set downe also, with all variety of *instruments*, for expression. *To thee will I lift up mine eyes*, in one Psalm. *To thee will I lift up my hands*, in another Psalm. *To thee will I lift up my voice*, in another Psalm. *To thee will I lift up my soule*, in a fourth Psalm. Here is a mutuall dependence againe. Now the whole soule offers her selfe to God as a *Hand-maid*, but shee goes attended with the *Virgins that are her Companions*, as the Psalmist speaks. For the *Tongue*, and *Eyes*, and *Hands*, depend upon the soul, and are serviceable to it. If the soul have an intendment to lift up the heart to God, then the *hands* will be ready to expresse her *affections*, and the *Tongue* will be ready to expresse her *notions*, and the Eye will be ready to share in the beatificall, excellent *Vision*; here is variety in regard of *Instruments*. So that now we may take it *either way*, or *both wayes*, when *David* speaks of lifting up his eyes, we may understand it, both of the eyes of the *body*, and the eyes of the *mind*, for the eyes of the *mind*, they *quicken*, and *direct*, the eyes of the *body*; and the eyes of the *body*, they *testifie* the devotion, and ejaculations of the *mind*, the one serves the other.

For the eyes of the body, it is their proper dutie to look up to God, God hath made them for that purpose, he set them, and gave them that posture, he hath set them in the head aloft, that they might be conversant still in beholding, as *Gregory Nycene* speaks; their Originall, and creation that is derived from *above*, that with them man might behold him that gave him being, that he might look up to Heaven. There are no creatures besides, that have their eyes set so lofty as man, and man for this purpose.

For the eyes of the *mind* too, God hath indued the
mind.

mind with *grace*, and *reason*, and for what end? That while he is upon *Earth*, he should know which way to have his converse in *Heaven*, which cannot otherwise be done, but by the mind, that now while he is in the *body*, he might make himselfe present with the *Lord*: he cannot doe it, but by *lifting* up of the heart. So it is both these eyes that are meant here, *I lift up mine eyes to thee*. And to shew that both are meant, the *Plurall* is used: the word is used foure times in these two Verses; and it is *Plurall* in all. Once in the first Verse, and thrise in this Verse. *Unto thee I lift mine eyes*, and *the eyes of a servant*, and *the eyes of a Hand-maid*: So doe *our eyes*. David runs upon it oft, to point out that it should be done *alway*; or to shew the diversity of eyes that are in us. There are but *two* of the *body*, but there are *many* more of the *mind*. That that is said of the Saints glorified, of the living Creatures, *Revel. 4.* That they were *full of eyes, before, and behind*. There is good reason to be given of that, why they should be *full of eyes, before, and behind*; because they were to receive happinesse in every part. Seing beatificall happinesse consists in *Vision*, they must be all eye, that they may be all *blessed*, that they may be *full of vision*, they are full of eyes, *before, and behind*; there is good reason that the glorified Saints should be full of eyes. And there is good reason that the Saints *millitant* should be full of eyes too: The eyes that they have, have both postures, to look *back* to the promises fulfilled; and to look *forward* to the promises that are to be fulfilled; and to look *downe* upon *Earth*, but not except it be to the contempt of it, and to look *up* to *Heaven* with a *desire* after it, they have eyes *within*, and eyes *without*, that both may be directed to God. They are full of eyes. There is the eye of devotion, that is lift up in Prayer. *In the morning will I direct my Prayer to thee.*

thee, and will looke up. Where ever there is Prayer, there is looking up. Prayer is the *Messenger* that we send up, and the eye is a second *Messenger* that we send after it, for Conduct; the eye carries the *Candle* to our Prayers, to lead them the way to Heaven, it goes before them, to point them the way, there is the eye of Devotion in Prayer, and there is the eye of *contemplation*, that is lift up in *meditation*, and the eye of *faith* that is lift up to God in *trust*, and believing. There is the eye of *patience* in hope, and the eye of *attendance* in giving obedience to God. Look how many heavenly duties there are, so many eyes there are. Because there is no duty or work can be done without the light of the eye, it is that that is the *Guide*, and light. So now, the summ of all is this, that it is a speciall act of Religion to lift up our eyes to God. It is an act of Religion, not onely for the *mind*, but to lift up the eyes of the *body*. It shall appeare to be an act of Religion, easily, an act of *piety* by the contrary. The Scripture useth the other, the contrary, as an act of *superstition*, and *Idolatry*. In Ezek. 18. God blames them there and threatens them, because they lifted up their eyes to the *Idolls* of the House of Israel, they lift up their eyes, that is, they *Worshipped* them; it was an act of Religion, it was *religious* worship they gave them, when they lifted up their eyes. When we lift up our eyes to God, it is an Act of *piety*, it is so, and we must make it so. There is good reason why we should make it so. We owe God the strength of our *bodies*, as well as of our *souls*. He that sayth, we shall worship God withall our *Soule*, saith we shall worship God with all our *strength*. If we owe God the strength of our *bodies*, we owe him no part more then the eye. The eyes are the glory of the *body*, those *Lamps* have more of Heaven, then any part of the body, there is no part of the body

body that pertakes so much of *Heaven*, as the eye. There is no part that God bestowed so much *cost* on in the creation, as on the *eye*. Therefore the strength of the eye must returne upon him, the curiosity of the eye is such, that all the *Jewells*, and precious stones in the World, are not able to match the excellency of the *eye*. The next reason is, because when the soule is lifted up, if the *eye* goe with it, it makes a *perfect* Elevation. There is the *soule* for all *within*, and the *eye* carries all *without*, there is a perfect elevation of the whole man.

Then the third reason is, because the *soule* cannot be lifted up without the *eye*; for there is no part that the soul shews it selfe so much in, as in the *eye*. What ever the affection of the *heart* be, it will appeare in the *eye*. If it be *sorrow*, it will appeare in the *eye*, the *eye* will be *dejected*. If it be anger, the *eye* will *sparkle*. If it be *devotion*, the *eye* will be *lift* up. It is the very *beames*, the strength of the *beames* of the *eye*, when they are enlivened by *faith*, that pierce *Heaven*, as well as our words pierce *Heaven* with *ejaculations*. God reads the very *notions*, and thoughts of our *hearts*, in our *eyes*: though he need not these wayes to know them, for he reads them in the *heart* it selfe, but when the *eye* testifies them, it is a testimony of that we *think*, given by our *eye*. There are many testimonies in the lifting up the eyes to *Heaven*.

First, it is a testimony of a *beleiving*, humble heart. *Infidelity* will never carry a man above the *Earth*. *Pride* can carry a man no higher then the *Earth* neither. The *proud* man looks aloft, his eyes are high, yet they are *below*, they are upon the *Earth* still; the *loftinesse* is the *lownesse*; there is nothing lower then *pride*. The *humble* mans eye is *aloft*, though it be *below*, and the *proud* mans eye is *low*, though it be *aloft*; *infidelity*, and *pride*, will

will not carry above the Earth; but *faith* carries to Heaven, to the Throne of God, and looks on him as a *helper*, as a *rewarder*, and a *judge*. It is a testimony of a *believing heart*.

And the *lifting up* of the eye, it is a testimony of an *obedient heart*. A man that *lifts up* his eye to God, he acknowledgeth thus much, Lord, I am thy *Servant*, he acknowledgeth that he hath *all* from him, his *body*, and his *soule*; his *body* is not his *owne*, his *eyes* are not his *owne*, but for *Gods* service; he acknowledgeth that he will dedicate to God both *soule*, and *body*, that he will subject both to his will, and appointment. It is a testimony of an *obedient heart*.

And it is a testimony thirdly, of a *thank full heart*. A man that lifts up his eyes to Heaven, acknowledgeth that he receives *every* good blessing, every *perfect gift* from above, that he receives *all* from the hand of God. It is a testimony of a *thankfull heart*.

Then, it is a testimony of a *Heavenly heart*, he that *lifts up* his eyes to Heaven, acknowledgeth that he is *weary* of the Earth, his *heart* is not there, his *hope*, and desire is *above*. A man will cast his *eye* where his *wishes* are; he will oft cast his *eyes* where his *heart* is. Either we are all *Hypocrites*, or our hearts are in Heaven. If we constantly lift our *eyes* to Heaven, and have our *hearts* on Earth, we play the egregious *Hypocrites* with God. If we lift our *eyes up* to Heaven, and our *hearts* are not there, judge what you doe. God looks upon that *heart*, that sends up those *eyes*, and sees whither the *heart* be there; for the *lifting up* of the eyes, is a testimony of a *Heavenly heart*. If we lift not up the heart when we lift up the eye, we tell a *lie* to God with our eyes. It is a testimony of a *heavenly heart*.

It is a testimony of a *devout heart*, there is *no* part of

the body besides the *Tongue* that is so great an Agent in Prayer, as the *eye*. The *Tongue* is the greatest in *vertical* prayer, but the *eye* must be next the *Tongue*; nay in one thing above the *Tongue*; for in Prayer the *eye* is the *Interpreter* of the *heart*, together with the *Tongue*. Nay, and further, it is not onely the *hearts Interpreter*, but the *hearts intelligencer*, which the *Tongue* is not; for as a man takes order for his way, he spies, and discernes what he can discover, if there be any danger; the *eye* is the light of all the body. So a man that humbles himselfe in Prayer, he lifts up his eyes to Heaven, he looks and spies whence *salvation* comes, where he shall have help, and whence he receives comfort; the *soul* looks up, and the *eye* spies out in what distresse loever we are: If we be *disconsolate*, the *eye* looks up for comfort: If we be in *persecution*, the *eye* looks about for rest: If we be *burthened*, the *eye* looks for ease; if we be in want, the *eye* looks for supply, in every affliction, the *eye* spies out the comfort for all; the *eye* is the *souls Intelligencer*, therefore the lifting up of the eyes is the argument of a devout heart. Because all these good things come from above, from God, therefore the *soule* is lifted up, and whensoever the *soule* goes to be lifted up, the *eye* as a good Servant waits on it, it never goes alone.

Therefore we must labour, and exercise our selves to give God the glory of our eyes, as well as the glory of our Lips, and then we give him the glory of our eyes, when we lift up our eyes, and lift up such eyes as God requires. What eyes are those?

Let us take heed what eyes we lift up. There are *adulterous* eyes, there are *proud*, and *haughty* eyes, take heed of bringing these to God, close them, close them rather, wink when you come to God, open not those eyes.

First

First, therefore bring eyes that are chaste, they are Doves eyes that must look up to that God of purity. Then, they must be humble eyes that must look to that Throne of Majesty, they must not be eyes that are fastidious, and lustfull. Then, they must be innocent eyes, not blood-shot, not revengefull eyes, that must look up to that God of mercy, and goodnesse. O how pure had a man need to make his eyes, that will look up to God? How pure should his heart be, and his eyes be? He must be purified in every part. The eye is the purest part.

If a man doe but look upon the sin, he cannot look with his owne eyes, but he must borrow eyes of others, both pure, and strong eyes. Now the eyes of the mind are the strongest, if the heart be kept innocent, and upright, and in purity, let us bring these eyes to God, look up to him with these eyes.

I must cut off my selfe in my Meditations, the time runs on with swifter Wings then Speech.

I go to the next poynt. Thus much of the duty, that is, the *Facts* of the whole. Now the other is more speciall, the second is the *patterne*, the *Coppy* that he propounds to himselfe to write by.

As the eyes of servants looke to the hands of their Masters, and the eyes of a Maiden to the hands of her Mistress.

There is the *Coppy*, it is set downe with the best advantage, if we consider the persons here meant. There are three things observable in the forme of Penning this part.

First, it is not said, simply, as servants look to their Masters, and a Maiden to her mistresse, but as the eyes of servants are towards their Masters, and the eyes of a Maiden

den to her Mistresse. What is the reason of this phrase? There is good reason.

Because there is a Service that is to be done to those Masters that are set over us below, even with the eye. Not with eye-service, that is, not with eye-service alone, saith the Apostle. But there is a service that is to be done with the eye. A man may shew obedience, and observance, and reverence with his eye; a man may give a shrewd, untoward answer with his eye, as well as with his Tongue. A Servant may testifie his chearfull, and dilligent attendance on his Master, with his eye; if there be obedience, it will appeare in the eye.

Again, it should be so generally a respect, and good demeanour that Servants should carry towards their Masters, that even their eyes should testifie it; their eyes should be acquainted with their Masters will, as *Blasius* speaks well, a good Servant is so acquainted with his Masters affairs, that his very eye knowes what his Master would have; you may read it in his fore-head, though his Master speak not. And look as it is with Masters, it is *Hilaries* Observation. A Master may give Commands as well with his eye, as with his voyce, *Non solum ore, &c.* A Master will Command not onely with his voyce, but with his hand, and with his eye: so a Servant may obey, and expresse his behaviour, and respect, and carriage toward his Master, he may testifie his obedience, not onely in action, or Speech, or Tongue, but with his very eye, *Non ore, &c.* he eyes, and obeys with his eye, as well as with his voyce. Therefore it is, *As the eyes of Servants are towards their Masters.* The Servant is so carefull to content his Master, that he will not offend him so much as with his eye. There is the first Observation for the phrase. It is not simply said, as Servants, but the eyes of Servants.

Secondly,

Secondly, it is not said simply, as the eyes of *Servants* are towards their *Masters*, but as the eyes of *Servants* are towards the hands of their *Masters*, and the eyes of a *Maiden* to the hands of her *Mistresse*. Why is this word added? Was it not enough to say as the eyes of *Servants* are to their *Masters*? Why, to the hands of their *Masters*, and to the hands of her *Mistresse*?

Yes, for very good reason. First, it is said to the hands of their *Masters*, and the hands of her *Mistresse*, as a testimony of their *submission*, and subjection; because it is the hand by which they *governe*, it is the hand by which they *correct*, therefore still the *Servant* keeps his eye upon the hand of his *Master*. As *Plantus* sayth well, it is by the hand that the *Master* orders, and *governes*, therefore the *Servant* hath his eye upon his hand. It is a testimony of all *reverence*, and a testimony of *subjection*, and *submission*, and *humiliation*. A dutifull *Servant* dares not presume to look his *Master* in the face, he keeps his eye onely upon his hands below.

Then, it is a testimony of his *hope*, it is a bountifull hand that the *Master* rewards with, he keeps his eyes upon his hands, thence he receives his reward.

Last of all, it is a testimony of his *obedience*, he looks to his hands; he looks not that his *Master* should *speake* to him alway; if it be but the pointing of the finger, but the wagging of the hand, if he know his *Masters* will be accounts that a *Command*. A *Servant* must not alway stay so long till his *Master* give him a *Command*, but any expression of his *Master* will serve the turne, it stands for a *Command*, for an *injunction*. Therefore it is well observed by one of the *Heathens*, and by another, backward, and forward, that as *Masters* should be to their *Servants*, so *Servants* to their *Masters*. The *Servant* must be to his *Masters* occasions, and the *Master* to the *Servants*,

Servants, is *Monosyllables*. What meant he by it? That if he be a good Servant he should not need to have any persuasions, and entreaties, but he should be as a *Monosyllable*, one word should be enough. See it in higher matters, that God might shew himselfe *Lord of Lords*, the supream Master, though he gave some expressions of his will in larger Commands, yet he gives the rest in a *Monosyllable Love*, it is the whole duty of a Christian; we must be as *Monosyllables* especially to God. The Centurion said to his Servants, *to one goe, and to another come*, both *Monosyllables* in our Language. The Master should be a *Monosyllable* to the Servant, and the Servant to the Master. One syllable is enough to a good Servant, nay, a nod, or an accent is enough; if it be but the *beckning* of the hand. To shew, that a good Servant is of a docible disposition, and tractable, therefore it is said, he looks to the hands of his Master, to shew that he is ready, he is at hand, he is at his Elbow; it is his joy, and delight, and glory, that he may doe with chearfullnesse, his Masters will, therefore they look to the hands of their Masters, for all these reasons it is said to the hands. That is the second expression, the eyes of Servants to the hands of their Masters.

In the third place, it is not barely said, *As the eyes of servants are to the hands of their Masters*, but it is added, *As the eyes of a Hand-maid are to her Mistresse*. Here is mention of both Sexes, and both *Governours*, Master, and Mistresse, Servants, and Hand-maid. What should be the reason? To take away all scruples, and to remove all doubts.

The one to shew this, that there is obedience, attendance, and respect, and observance, and reverence due to all kind of Masters, from Servants, whether of *superiour*, or of *inferiour* Servants. Apprentices think they may

may contemne, and despise their Masters if they be *poore* men. No, if they be set in that relation, they are their Governours, and of what sort or quality soever they be, there is respect to be given to them. Look as it is in the other relation of *Parentage*; the Scripture is careful not onely to preserve the honour of the *Father*, but because the *Mother* is more subject to be contemned, and despised, therefore it takes care to preserve the honour of the *Mother*, of the *weaker* Sex, therefore twice for once of honour to the *Father*, we read of honour to the *Mother*. And as it takes order to give respect to the *Masters*, so to the *Mistresse*, they must have respect, let them be of what sex, or state, and condition soever, that are set over you.

Then, the other is doubled, *Servant*, and *Hand-maid*, to shew, that it is the duty of *all* Servants to doe this, of what sex, or age soever, whether they be those that are *bound*, or *hired*, whether they be *old*, or *young*, their eyes must be towards their Masters, not onely their eyes, but their hearts. *Not with eye-service*, as the Apostle sayth. *Pleasing men, but for conscience serving the Lord.* See, it is a point of *Conscience* for Servants to be dutifull to their Masters. I am glad I have the point in hand, I have oft desir'd to have an opportunity. It is *your* Scripture now, I pray think of it, you that are in that condition. It is a point of *Conscience* for Servants to give respect to their Masters, in serving them, they serve the Lord, as *serving the Lord*, sayth the Apostle, *not with eye-service*, but with the service of the heart, they must serve them with the heart, as well as with the eye, the heart must not entertaine a hard *surmise*, or make an ill construction, they must not think *evil* of their Masters. They serve the Lord.

There is very good reason for it, because *Servants* they

they are not their *owne*; he that doth eyther *bind* himselfe to another, or put himselfe to the *jurisdiction* of another, for the time, be it more or lesse, he is not his *owne*; he parts with himselfe, while that relation holds. There is *nothing* of Servants that is their *owne*; their *Tongues* are not their *owne*, they may not *speake* what they list, but what is acceptable to God. Their *hands* are not their *owne*, they may not *doe* what they list, but their *Masters* pleasure: their *feet* are not their *owne*, they may not gad *whither* they list, but where their *Masters* send them. Their *eyes* are not their *owne*, they may not *looke* as they list; there may be wrong, and *disobedience*, in the *looks*, and God will reveng such things. They have given the interest of all their strength into the hands of their *Masters*, you must be Servants for *Conscience* sake.

Take notice of it, because this piece of the *Economicke* body is wholly out of frame, every man almost complains, and there is just cause. It is a very rare, and hard thing to find a conscionable servant. Servants have gotten now the *Reines* on their *owne* necks, they have cast off the yoke. There is no man that hath a *Servant*, but he must look to have *halfe* a Master. They do not remember that they are not their *owne*; they will not onely be their *owne*, but the *chiefe*, their *Tongues* shall be their *owne*, and their *eyes* their *owne*, and their *hands* their *owne*, they will *doe* what they list, and *speake* what they list, and goe where they list, and not *whither* their *Masters* send them; that they are more servile a great deale in their *manners*, then in their *condition*, they have *evill* *Tongues*, and *evill* *eyes*, and *light* *fingers*, and *evill* *nurtur* every way.

I know not how it comes to passe, but it is a thing complained of by *all*, there is no great House especially,

nor indeed no little House, but if they have any Servants, they are those that are *untoward*, there are very few *good* Servants. A *good* Servant is a great Jewell, not onely because he is *usefull*, but because he is *rare*, and their *Religion* is like their *state*, there are few of them *conscionable*.

Whether it be so that the fault be in your *selves*, or no; (it should be your duty to look whether it be so or no) that some of you when you were *Servants*, were such to your Masters, and God payes you in your *kind*. Generally such *Children* as we are, such *Parents* we prove; he that hath beene an *unfaithfull Child*, shall have *unfaithfull Children*; he that hath beene an *unfaithfull Servant*, shall have such *Servants*. Or whether you be not carefull to *Teach* them better, you instruct them in the mysteries of your *Trades* that they may serve you, but never care to instruct them in the feare of the *Lord*, that they may serve the *Church*, and serve *God*, and such comfort, and *success* you have; because you would have them onely serve you, and not *God*, God orders it so, that they shall not be serviceable to you, he punisheth you. That may be another reason, you neglect them. Or whether they get these ill conditions by your *example*, as indeed it falls out generally, so that *Servants* have a *tang* of the qualities, and *conditions* of their *Masters*. *Euripides* speaks well, like *Maid*, like *Mistresse*, you may know the *Mistresse* by the *Maid*, and the *Master* by the *Servant*. They observe in you *distempers*, and doe you wonder that your *Servants* are so? They observe in their Masters dealing *fraud*, and *conduage*, and doe you think that they will not *conceale*? The *Maids* see *pride* in the behaviour of their *Mistresses*, they are conscious to all, and they learne these documents from them. What the cause is, I know not; it is *some* of these causes, or

C c c

all,

all, but it is so, every man complains it was never such a World for *Servants*.

Give me leave Brethren to speake to you that are in that *inferiour condition*; it becomes you to *redeeme* this *imputation* that lies on your *state*, and *condition*, it is a *good state* in it *selfe*, but you make it *ill* by your *carriage*. Remember with your selves, that though you be *Servants* to men, yet you are *Free-men* to God; he that is *mans Servant*, is the *Lords Free-man*, if he give conscionable service, serving God in his *Master*. Remember God will call you to account for the *service* you have done to your *Masters*, as well as of that you doe to *himselfe*, and of the *neglect* to *them*, as well as of *himselfe*. Remember how bountifully God rewarded *Joseph*, and *Jacob*, when they were *Servants*. Remember how he thought on the *People of Israel*, when they were *Servants* in a *strang Land*. Remember how *Christ* honoured that condition (I speake that it is much for your honour); *Christ* honoured it, *He tooke upon him the forme of a Servant*. Here is an honour done to you above your *Masters*; though he were *Lord of all*, yet here was the manifestation of his humiliation, he tooke the *forme of a Servant*: that if we account it an honour to our nature above *Angells*, that *Christ* tooke *humane* nature, and not *angelicall*, as indeed it was an honour, then it was an honour done to *Servants*, that *Christ* would stoop so low to take upon him the *forme of a Servant*. Whatsoever *place*, or *state* *Christ* took he honoured it, he honoured the *Manger*, that he made it his *Cradle*; and he honoured the *Crosse*, by that death that he was pleased to suffer, and he honoured the *Grave* by descending into it, and he honoured our *nature* in assuming it, and he hath honoured your *condition*, He took on him the *forme of a Servant*.

Learne

Learne to answer that honour, it is not an *unworthy* condition; labour to bring *honour* to your estate, to bring honour to *God* in your service, to bring credite to your *Religion*, and profession, to be *better* then your *Masters* (if they goe not along with you to Heaven) to be Children of *God*, to be *rich* in grace, to be *precious* to him; to give your Masters *faithfull* service for *conscience* sake. Remember these things, and stir up your selves to attaine to the purity of former times, to have the *Circumvolution* to answer them. What was the condition of *Servants* in *Dauids* time? What *Servants* were they? You may learne by this Scripture; *David* takes it for granted, he speaks of it as a thing to be presumed on, that *Servants* were *good* then. Unlesse he had knowne them to be good, he would not have borrowed the *similitude*, no more would I, we then would say, as *Servants* *should* be to their Masters, and not as they *are*. You must labour to make the times as they have been, that we may fetch the *similitude* from you, to say, *As the eyes of Servants are to the hands of their Masters*. That is the second thing, the *Coppie*. I am loath to breake off in the middest, the end why I chose the Text was for the last part of the words, but now it will even serve for another Sermon. There will be the duty of you that are *Masters*, and it wil be your shame more then of your *Servants*, that you doe not serve *God*, and there will be *directions* in all *doubtings*, and expectations to waite on *God* till he have mercy upon us.

I came to answer that honour, it is not an unworthy condition: labour to bring down to your estate to that honour which is your service to bring up to your estate, and provision to be better than your estate (if they go not along with you to Heaven) to be Children of God, to be rich in grace, to be known to him, to give our Masters and will service for ourselves sake. Some modest things, and fit up yourselves to attain to the unity of former times, to have the same relation to answer them. What was the condition of our fathers times? What Services were they? You may find by our scriptures, and by the story of our fathers, that he that was to be esteemed their greatest help, as a thing to be esteemed, that Services were good then. Unless he had a downy heart to be good, he would not have brought the servants, no more would I, we then would say, as servants should be to their Masters, and not as they are. You must labour to make the times as they have been, that we may receive the multitude from you to the service of our Master, to the house of our Father. That is the second thing the Copie I am to be back on in the middle, and why I chose the Text was for the last part of the words, but now it will give for another sermon. There will be the duty of your hearts, that on do not love God, and there will be devotion in all duties, and expectations to a union with God, as the Father of our spirits.

SERMON II.

PSAL. 123. 2.

*So doe our eyes waite upon the Lord
our God, untill he haue mercy upon
us.*



Tis a Scripture you see that runs upon *similitude*, and the *strength*, and *life* of a *similitude* is in *conformity*, and *proportion*; and in things that are proportionable; there are in the generall but two things to be considered; there is the *skene*, or *type*, and there is the *draught* that answers it. These are as two lines that run along one by another, and are measured out by the same quality of dimension, for *length*, and for whatsover else may make them conformable. And these two lines they are very observable now in this Text. There is the first the line from which the *similitude* is drawne, that is the *exemplary* line, in the first halfe of the words, *Behold, as the eyes of Ser-*
vants

vants looke to the hands of their Masters, and the eyes of a Maiden to the hands of her Mistresse; that is the line exemplary, whence the similitude is drawne; that is the Protasis, that is the line of prescription, that is the line regulative, the line that gives law to this other line that follows. That is now the line that is conformable, the line that makes the proportion to the other line, the line that hath the similitude, and Image of the other stamped on it; that is it which is the rediction, the apodeixis, that which answers the former line in every proportion, in every part.

So doe our eyes wait upon the Lord our God, untill he have mercy upon us.

So here, *face answereth face*, and *bone answereth bone*. There is mention of *Masters*, and *superiors* in the first; of a *Heavenly Master* in the second. There is mention of *Servants* in the first; of the *Servants of God* in the second; of *looking up* in the first, of *waiting* in the second; of eyes *corporall* in the first, of eyes *spirituall* in the second. Onely this line exceeds the other, in this one proportion, it is drawne a little longer then the former: because Gods mercies are of an infinite longitude, there is nothing able to paralell them, *Untill he have mercy upon us.*

Of the first of these I spake in the Fore-noone, and it was but halfe the Journey I meant then to have taken. I shall now speake to the second part, the proportionable rediction; it is the writing that matcheth the Coppie that was set in the former words. If I had handled it then, it would have been but halfe an houre, I shall now lengthen it to the full, and trust your memories with that I delivered. The sum was but these two things.

The

The duty of Christians, to know that they must dedicate to God, as the *faculties* of their *mind*, so the *parts* of their *bodies*, their *Tongue*, that is their *glory*, and their *eyes*, those are their *Lamps*, and the light of their bodies; and those are their *perfections*, if they shine in the presence of God, by looking up to him. That was the first.

Secondly, the duty that concernes you that are of the lower sort, those that are in the condition of *Servants*, of what *sex* soever, that it is a *conscionable* performance that God expects at the hands of *Servants*, to give *faithfull*, and constant *obedience*, and conformity in all things, in a submission, and subordination to God, in all things, to the will, and inclination, and direction, of their *Masters*. So, here is the *Coppie* set, and that is a good draught that must exceed it; and that must be the labour of us that are to speak, and heare of it; and I will come directly to it, and there are but these two parts of it, which are two of the foure which I mentioned in the Fore-noone.

There is the *parallell* that answers the *Coppie* before. *So doe our eyes waite on the Lord our God.*

And the *Date*, and *Duration* of this duty, how long it is to be continued, *Untill he have mercy on us.*

So, these are the two things that now I am to speak of.

And the first of these is the *Paralell* that matcheth the *Coppie*, the proficiency that Christians make by the documents they have from these *temporall* relations; and it is set downe here by a great deale of advantage, there is never a word but hath its *emphasis*, and there is never a word but will require a reason to be given of it, why it stands in this place.

Why our Eyes?

Why Waiting?

Why upon the Lord?

Why another name of excellency is added, *The Lord our God?*

What is the extent of this *So*? *So our eyes waite*, which is the proportionable part. I say there are reasons to be given of all these, and instructions that will arise out of them.

First, why he mentions *eyes*, *so our eyes waite*? For he might have varied it, *so our souls wait*, which is the chiefe scope; and intention of the Psalmist. But because he had mentioned the *eyes* of Servants before, he mentions the eyes of Christians, the Servants of God now, *so our eyes waite*. It shews us thus much, that our eye is the Hand-maid of the soule, that is exercised in all those duties of piety, in which the soul is conversant. If the *soul* look up, the *eye* looks up. So the eye is a faithfull Hand-maid. The *eye* looks not *downe* when the *soul* looks up; it not onely *looks*, but *waits*. Therefore he mentions the eye, to shew, that the eye of a Christian must be *indefatigable* in looking up to God. It not onely beares a part with the soul in the *act*, but in the *constancy*. If the *soule* be *breathing*, the *eye* will still be *darting* up beames of love, and desire, to those same *Hills* to which the *soul* looks: therefore it may be added, here the *eye* *waits*, because it is but a *perfunctory* performance that is discharged by the *eye*, a man would think, I may appeal too to you; it is a great part of your religion, the lifting up the *eye*, if religion be to be measured by that, there is abundance of devotion. Men now, will not vouchsafe to bow the *knee* in prayer. I put a difference between those that are in Pews, and those that are

are in the Isles, and between *standing*, and *sitting*, for *sitting* is an *unreverent* gesture in Prayer; *standing* is *Heavenly*, if it be for *that* end, but you stand not for that purpose, men are content to lift up the *eye* in prayer, it is soone done, it is an *easse* performance, but they will not bow the *Knee*, and in lifting up the *eye*, it is but a *reach* of the *eye*, it is not *waiting*. The reason you desire to *stand*, is that you may gaze. It cuts me to goe on my selfe in prayer, a man of *cold* affections, and *extravagant* notions, and that is that that must be set upon the skore of *repentance*; it cuts me, though I love not to look about, yet to see people in prayer look *every* way, is this to keep the *eye waiting*? When the *soul* labours with God in prayer, the *eye* will strive in *fellowship* with it, it will embrace an act of *constancy*, as well as *fervency*. It is an *evill* Maid that leaves her Mistressse, it is the highest *delusion* of God, and deprivation of the *comfort* of our selves, when we give our selves to *gadding*, and yet come to Prayer, therefore there is somewhat in this, that he sayth the *eye*, not onely the *eye looking*, but,

The *eye waiting*, the reason of the second word. Now he leaves the similitude, the first line; for in the first line it is so, as the *eyes of Servants looke*, and the *eyes of a Maiden looke*, here it is the *eye waits*. There is good reason, to *wait* is more then to *looke*, to *wait* is to look *constantly*, with *patience*, and *submission*, by subjecting our affections, and wills, and desires to *Gods* will, that is to *wait*. David in the second part, in the second line, he gives a *better* word, he betters his Coppie. There is the duty of a Christian, to *better* his example, the eyes of Servants *look*, *David's* eyes shall *waite*, *So doe our eyes wait*. It is true indeed, this word is not in the Originall, therefore you may observe it is in a *small* letter in your Bibles, to note, that it is a word of necessity, ad-

ded for the supply of the sence, because the Holy Ghost left it not *imperfect*, but more perfect, that he put not in the *Verb*, because it is left to every mans heart, to supply a Verb to his owne *comfort*, and a better he cannot then this. And that this word must be added, appears by the next words. *Till he have mercy upon us.* To looke till he have mercy on us, is to *wait*; so there is good reason why this word is added. If we look to the *thing* begged *mercy*, it is so *precious* that we may *wait* for it. It was *Servants* that he mentioned, and it is their duty to *wait* upon their Masters, they *wait* upon their Trenchers at *meat*, they wait when they go to *bed*, and when they *rise*, they wait in *every* place; therefore because he had mentioned the first word, he takes the proper duty, there is nothing more proper to *Servants*, then *waiting*, and if we are the Servants of God, we must wait. There is good reason in that respect, because it is a word so significant, therefore the Spirit of God varies it, he keeps not exactly to the line, so doe our eyes *looke*, but, so doe our eyes *wait*.

Thirdly, why he makes another variation, so doe our eyes wait upon the *Lord*? He writes not after his Coppie, for there it is, *As the eyes of Servants looke to the hands of their Masters.* It should have run, *So doe our eyes wait on the hand of the Lord*; he sayth not so, but varies it, *So doe our eyes wait on the Lord.* What is the reason? It would have been too *strait*. Though we must wait on Gods gracious *hand*, both of *power*, that orders all things, and of *bounty*, that distributes all things; yet it would have been too *strait*; some would have imagined that there were *nothing* in God to be *waited* on, but for his *bounty*, and *power*; No, he shews that we must at large wait upon the Lord in *all* that belongs to him, if we have respect to his *glory*, and honour, we must

must wait upon his *Throne*, if to our *vilenesse*, we must waite on his *Footestoole*. If to his *bounty*, we must wait on his *hand*: if to his *wisdome*, we must wait upon his *providence*, if to his *truth*, we must wait on his *promises*. There is *nothing* in God, but it is to be waited on, in all his attributes, and relations, not onely as our *Master*, but as our *King*, as our *Father*, and as our *Shepherd*. Therefore that the Psalmist might better leave it for an enlarged supply as that a Heavenly heart might intercept it, he saith not as in the former, so doe our eyes wait upon the *hand* of the Lord, but so doe our eyes wait upon the *Lord*. That is the reason of the third variation.

There are but two observable besides, I shall stand a little longer on them, they are materiall.

The fourth is, why he doubles this word of excellency, upon *the Lord our God*? For *one* word would have served (but that no word can serve to set out that excellency, but) having named *Master* before, one would think it should run, so doe our eyes waite upon our *Heavenly Master*, as our *Heavenly Lord*, but he adds, *the Lord our God*. To shew the difference between the Masters of the *World*, and of him that is *above*. The Masters here *below* are Masters indeed, but they are *men* like our *selves*, our Master above is the *Lord our God*. The Masters here, that have dominion are *Domini*, but *sub domino*, under that great Master, but he is *Dominans dominantium*, the *Lord of Lords*. They are Masters that have their *breath in their Nostrills*, but he is the Master that gives *life, and breath*, and motion, and *all things*. Therefore to shew that we stand in a *double* Obligation to God, in our service, and attendance, he adds *two* words; we wait upon him as our *glorious Lord*, and as our *gracious God*, both wayes we give him our eyes and

attendance. To shew this double obligation, observe in the first line, the prescription, the Coppie, there are both *relations* mentioned, and a double *notion* to both relations, there is *Masters*, and *Mistresse*, *Servants*, and *Hand-maid*. To note thus much, by the doubling of the one, that if there be any better service in the *one* sex then in the *other*, we are to draw the patterne from *that*, that we may give the *purest* service, and attendance to God. And noting in the other, if there be any respect due to either of those, *Masters*, or *Mistresse*, they should be *both* drowned, and swallowed up in our respect to God, he useth both words, to shew, that we should yeild *all* service to God.

St. *Austin* in his Commentary on the Psalmes, propounds the Question, and so doth *Jerome*, if that be his, he finds a double scruple, he makes two Questions. One Question is, why we are called *Ancilla*, in the *Singular* number a *Hand-maid*? Another Question is, why Christ is called not onely *Dominus*, but *Domina*. As the eyes of *Servants* wait on their *Masters*, so doe our eyes upon *Christ*. St. *Austin* gives this reason, and *Jerome*, and it is full of wit, both these predicationes will hold for us that are Christians. It is *Servi sumus*, *ancilla sumus*, we are both *Servants*, and we are the *Church*; we are *Servants* of his *Handmaid*. As we are the people of God, so we are called *Servants*; as we are the *Church* of God, so we are *ancilla*. So for the other predication, *our Lord*, and Saviour is both *Dominus*, and *Domina*. He is *The Lord*, *Our Lord*, because he is *our God*, and *Domina*, he must have the duty of a *Mistresse*, because he is the *virtue*, and *wisdome*, and excellency of God. That is *Austins*, and *Jeromes*. It is full of wit, but it is a little to aduenterous. I durst hardly to mention it if it were not theirs, their wit is sweet, and in their intentions full

of piety, but I dare not give it as a truth.

Yet here is reason to be given why *both* are exprest, to shew the service that we owe to God. The reason is this, *both* words are used, because no *one* word can set out any part of Gods excellency, look in what part you will. There is no *one* word can set out the glory of God in *Heaven*, therefore there are *two* words used, the glory of *both* lights, the glory of the light of the *Sun*, and of the *Moone*. There is no *one* word can set out to us the perfection of the robe of Christs *righteousnesse*, that he cloaths Beleivers with; therefore *two* words are used, he cloaths them with double Ornaments, of the *Bride-groom*, and of the *Eride*, *Isa. 61*. There is no *one* word can set out the *propinquity* of our alliance to Christ, therefore Christ sets it out by *two* words. *He that doth the will of my Father is my Brother, and Sister*. There is no *one* word can set out the *tendernesse* of the love of God, therefore it is set out by the love of *both* Parents, by the love of a *Father*, and a *Mother*. *Can a Mother forget her Child? And as a Father pitties his Child, so the Lord hath mercy on them that feare him*. In Gods love there is the love of *both* Parents, the *constant* love of the *Father*, and the *tender* love of the *Mother*. One word cannot set it out. So here, because *all dominion* is due to God; and we are to pay him, *all subjection*, and service, therefore one word cannot set it out, there are words of *both* sexes used, there is a *relative* to be found in *both* superiours, *Master*, and *Mistresse*, and inferiours, *Servants*, and *Hand-maid*. *As the eyes of Servants, and Hand-maids, so our eyes waite upon the Lord our God*. There is mention of *both* sexes in our *propinquity* to Christ, and his *nearenesse* to us; that is the reason that both these are set downe, *So doe our eyes waite upon the Lord our God*.

The fifth, and last, is that that makes the paralell, and pro-

proportion to all the former, there hangs the meaning, *So*. As the eyes of *Servants*, *So* doe our eyes. And here now there is a great deale of matter in this word. It argued a sweet temper in the Prophet *David*, that he that was so great a *Prince*, and *King*, yet thought it his greatest honour to call himselfe by the name of *Gods Servant*. Nay, there was yet a greater submission, he did not onely reckon himselfe in the number of *Gods Servants*, but he learned this lesson from the duty that *Servants* give their *Masters*, he stooped so low as to men of *meane* condition to be instructed.

It is a lesson you may learne from your *Servants*, see what duty they give you, give you the same to *God*. So it seems to be but one argument, but there are foure in it.

First, *De facto*, from the thing that was done, as *Servants* give all respect to their *Masters*, so will we to *God*.

Then, *De jure*, as *Servants* should give respect to their *Masters*, so will we.

It is an argument taken from the equality, *as, so*, we will doe it so *cheerfully* as they doe, our *delight* shall be in the *Lord*, as they delight in their *Masters*. We will doe it so *properly* as they doe, we will wait on him in all things, whatsoever he *Commands* us, we will doe; so they doe to their *Masters*: we will doe it as *plainly*, and *evidently*. A good Christian looks on *God* so plainly that he considers him as neare him as the *Master* is to the *Servant*, *God* is alway at hand. What shall I say? *So*, that is, so excellently, so constantly, and comfortably; it is an argument taken from equality.

Nay further, it is an argument that may be prest from a greater dependence. *So*, nay much more shall our eyes wait on the *Lord*. There is the true height of the argument.

ment. We have more reason to wait upon God, then Servants on their Masters. Servants have a *compensation*, and they deserve it for their work, and service; we doe no service for God that *deserves* any thing. Servants owe obedience to their Masters, not *simply*, but in *subordination* to God; we owe duty, and respect to God *simply*. Servants, their eyes are fixed upon their Masters here on *Earth*, our service is to be continued in *Heaven*. Servants doe it for a *time*, our service lasts *alwayes*. Servants doe it for men of the same condition with themselves; they give obedience to their Masters, and yet have fellowship of *nature* with them, and have *priviledges*, and prerogatives of *grace*, commonly, they have the same title to *Heaven*, the same fellowship of the *Spirit*, yet they give true *obedience* to their Masters, though they have fel'owship in the *Spirit*, and community of *nature*. There is no such community between our great Master, and us Christians, there is an infinite *distance* between God, and us, therefore we must doe *more*. God is infinitely *gracious*, he powres out more blessings, we have *more* good from him, so then, we should not onely doe *so*, but *more*.

Therefore that is it now, that Christians will lay hold on, to *force* the word; as *David* better the *coppie*, so let us better the *similitude* of *David*, as Servants, so we, nay *more*.

But I must recall the word. O it were happy if we gave so much as Servants to their Master. Where is the man to be found that gives *more* obedience to God, then Servants to their Masters, or that gives so *much*? Who gives so much to God as his *Hireling* doth to him? Who walks so *faithfully* to God, as a *Servant* that is hired but for *one* *Weeke* doth to his Master? That is, who gives so much service to God, as a *good* Servant to a *good* Master?.

Master? Nay more, as a *good* Servant to a *bad* Master? Nay further, as the *worst* Servant to *any* Master? There is not the *worst* Servant, but he gives obedience to *any* Master generally better then we doe to *God*. In the fore-noone I told you it was a fault, *Servants* are grown to an ill *posse*, they are *unfaithfull*; but now, *Masters* will *justifie* Servants, if the *Servants* be *ill*, the *Masters* are *worse*. There is not the *worst* Servant but may put us to *blush*, when we consider our selves in the obedience we owe to *God*; because there is not the *worst* Servant but gives *better*, and *more*. Compare the particulars.

The worst Servant can but delapidate, and *wast* his Masters goods, and they are but *temporall*, but we doe the *graces* of Salvation, and the *Talents* that *God* hath given us; not onely the *Talents* of *life*, and *health*, and *strength*, and *riches*, that we wast on *pleasures*, but the *Talents* of *grace*, and *gifts*, and the hope of *Heaven*, we delapidate out our Masters goods.

The *worst* Servants *murmure* when they are ill used by their Masters; we *grudge*, and *repine* when *God* poures *plenty* in our laps.

The worst Servant *sleeps* when his Master is *absent*; we sleep in our Masters *presence*, when he is *speaking* to us. Not thinking that it is the Ordinance of *God*; we will not take off our selves. It is not onely an *irreligious*, but an *uncivill* thing. Infirmities will grow, I yeild to it, but let us *strive* against them, we sleep in our Masters *presence*.

The worst Servant can but *despise*, and contemne his Master, he can but *neglect* his Commands, and his *work*, and that work is *corporall*, we neglect the work of our Master, and it is a *spirituall* work, the great work of his *glory*, that brings good to our *selves*. We are *worse* then
the

the worst Servant : there is not the worst Servant in the World, but may be justified by the obedience that we give to God. Examine it by these two perticulars ; we are glad to heare of God as a *Father* ; see if we account him a *Master* : put the two Questions in the Prophet. *If I be a Master, where is my feare ? If I be a Father where is my honour ?* If God be our Lord, and Master, where is his honour, and feare ? Here are the two Questions.

First, if God be our *Master*, where is our *livery* ? Servants goe in their Masters *cloath* without shame. When I speake of a *badge*, I speake not of the *spirituall* badge of Christianity, but of the *temporall* badge, for *cloaths* are of Gods bestowing.

There are the *spirituall* cloaths, the habite of the *mind*, we cast off that. For that livery, what consists it in ? In *righteousnesse*, and *holinesse*. Doe we desire to adorne our *minds* with these ? Are we attired in our Masters *livery* ? To weare his collours ? We cannot judge of the habite of the *mind*.

Look on the habite of the *body*, are you in your Masters *livery* now a dayes ? Doth God prescribe such *vanities*, and *follies*, that Creatures should delight to make themselves *Puppits*, that they must be *flouted* at, doth God prescribe such apparell ? *Rich* apparell is as due to them that are *great*, as *meane* apparell to them that are *inferiour*. So that there be due *order*, and caution kept, that they estrangenot the *mind* from God, that they take not up too much time, that it be in the compasse of *sobriety*. But this makes Christianity disdained, we steale all from God. Is this Gods *livery* ? Did he appoint you to goe with *naked* Breasts, and *naked* Armes ? Did not he appoint apparell to cover the *spaine* of sin ? Did any of the *Apostles* prescribe it so ? See what the Apostle sayth, you are to be adorned as becomes *godlinesse*, and

the profession of *Christ*, modesty, and religiously, and decently. Are you in *Gods livery*? Is *Christ* your Master? If you be, then you may make a good account at the last day; but if there be a distinction to be made, there it will appeare who are his *Servants*.

Secondly, if God be your Master, where is. your obedience? Obedience is the peoper duty of *Servants*; take away obedience, you destroy the nature of *Servants*. If we give obedienco to God, where are Gods *Commands*? What are Gods *Commands*? St. *Austin* goes about to see if he can reckon them. Sayth he, God might have said if his nature were capable, as other *Masters* say to their *Servants*, wait upon me to bed, while I rest, wait upon me to the Bath, while I wash me; wait at my Table when I take sustenance. No, God needs not these inferiour services; but then, what doth he command? Wait upon me in mine *Ord.nances*, and in my *Commands*, in my service, in my love, and feare, that I require at thy hands. Here is the rule, are these those that we keep? If God be our Master, where are his *Commands*? Where is our work? Doe we think the work of Christianity, the work that God hath appointed us? Doe we think that that was the end why we were sent into the World, to work out our *Salvation*? If we think not of this, we are not *Servants*. There is not the worst *Servant* but he comes into his Masters House to doe service. We have entered into our Masters house, we have taken *Presse-money* to be Gods *Souldiers*, and to be his *Servants*, then, where is his work? Is that left undone? Look but what *Christ* will say at the last day, when they shall be called to account. Well done good and faithfull *Servant*. Take away the unprofitable *Servant*. Certainly, if *Christ* be the God of truth, and the Gossell the word of truth, these words shall be said at the last day, where is thy work? Where

Where is thy *account*? What hast thou *done*? How hast thou *behaved* thy selfe? If we cast off Gods *Commandments*, we cast off our *relation*: if we be not under *Command*, we are not under a *Lord*.

O Beloved, recall your selves, remember that it is that that the *beame* of Christianity hangs on; it is a high *honour* to be Gods *Servant*, more then to be the *Heire* of the *World*. O what a credit is it to retaine to such a *Master*! To belong to *God*, what an *honour* is it! He is such a *Master* that promiset *better* freedome then other *Masters*; and ties himselfe to us, and us to him in *more* *Obligations*, and sets us an *easier* task, but to *work out* our *owne* *Salvation*; and payes us *better* wages. Take all the *Princes* in the *World*, that are so *great*, and *glorious*, and so able to *reward* their *Servants*, put them altogether, they are *as the dust of the Ballance*, both *they*, and their *rewards*, in comparison to the *reward* that *God* gives to the *worst* *Servant* of his. Stir up your selves from the consideration of *Servants*. *God* gives you out *comfort*, and *blessing*, stir up your selves to give true, and faithfull service to *Christ*. Never look on your *Servants*, but think you are *Gods* *Servants*. When your *Servants* testifie *their* obedience to you, make *David*s use of it, bring it to this lesson, if we cannot exceed these *Servants*, remember to *equall* them, *So, So doe our eyes*.

The equality will appeare by comparing, so you shall see, both the duty of *good* *Servants* to their *Masters*, and of *Christians* to *God*.

First, *good* *Servants* delight in their *Masters* *presence*, so should we in the *presence* of *God*.

Secondly, *good* *Servants* put on the same *affections* with their *Masters*. A good *Servant* as *Euripides* sayth, *rejoyceth* if his *Master* be *chearfull*, and *grieves* if his *Master* be *sorrowfull*, he puts on the same *affection*. We

must put on the *same* affection with *Christ*, and *God*, doe I not hate them that hate thee? Doeſt thou love them that *God* hates? We must put on the *same* affections with *God* (though we must hate none) put on *Christs* affection, walke in love, be humble, and mercifull, as he is. This is to have the nature of Servants.

Thirdly, Servants are not *Sui juris*, to walke where they list, and doe what they list, but they must doe the will of their *Masters*, they are not at their owne appointment, no more are we, we are not our owne, we are not *Sui juris*, your Master hath bought you, and redeemed you out of captivity.

Servants will grieve, to heare the name of their Masters evill spoken of. He is an unworthy Servant that can heare the name of his Master touched, and doth not as far as is modest, to his power vindicate it. So we must grieve, and be zealously affected when we heare that sacred name blasphemed, by which we are called.

A Servant is sorry if his Masters affaires succeed not well; he labours to accommodate his Master, and to content him in every thing. It is a great discontent to a Servant, if things thrive not with his Master. So we should grieve, when Gods affairs goe not well on (though God will make them succeed, yet) when things goe not well with the Church, and Children of God, we should lay it to heart.

Again, good Servants wait upon their Masters for all things, for Meat, and Drink, and Cloaths, and Wages, and Provision, and Custody, and Defence, and when they get these things, when they have Wages from them, they give them thanks, though they have wrought hard, and they pay them upon Covenant made. God gives plentiful wages, let us be thankfull to him, and wait upon him for all we have, as Servants upon their Masters.

Again,

Againe, good Servants doe not take upon them to *prescribe* their Masters, either *time*, or *manner*; they will not tell their Masters what they desire to doe, and what *they* will have themselves, but they *wait* on their Masters, to receive their direction. We must not *prescribe* God, leave God to *his* way, though we see things improbable, God can work it *out*, we must leave him to his *wisdom*, he will bring things to passe; we must not put trust in *meanes*, and *rules*, but leave God to his prescriptions.

Lastly, good Servants beare their Masters *name*, and not onely apply themselves to the *Commands* of their Master, but to the *desires* of their Master. They alway consider themselves to be in that condition, that they look to give an *account*. Good Servants they are not onely *tender* of their Masters *temporall* goods, but of their Masters *safety*. A good Servant will venture his *life* for his Master, especially in a *good* cause.

O then, let us goe, and be *like* minded; put all these together, and by the consideration of these things provoke our selves to the *faithfull* obedience, and service that belongs to God. Let us *mold* our selves with these resolutions. If we be *Servants*, for shame, for shame, doe somewhat that belongs to *Servants*. Let us not be content to *equall* the Coppie, but labour to *exceed* it; not onely to say, *As the eyes of Servants, so our eyes*, but as the eyes of *Children* to their *Parents*, so are *our eyes* to God. As the eyes of *Subjects* are to their *Prince*, so are *our eyes* on God: and as the eyes of *Sheep*, are fixed upon the *Shepherd*, so are *our eyes* on God.

As the eyes of *Creatures* are upon their *Creator*, and the eyes of the *redeemed* upon their *Saviour*, so *our eyes* are fixed upon the *Lord our God*. In all these relations we will not onely labour to *equall* the duty, but to *exceed* it, and

and not *so* onely, but *more*. So I have done with the first thing, the paralell, wherein *David* endeavours to match the Coppy he had propounded, *As the eyes of Servants are towards their Masters, so are our eyes on the Lord our God.* And the reason of every word.

Now the last thing is the *date*, and *duration*.

Untill he have mercy on us.

There are but *two* words, they are not long in *pronunciation*; but they are very long in *signification*. They are so long that they reach to *perpetuity* both wayes. For first, there is no end of Gods *mercy*, that is *one* word. And then, there must be no period set of our *duty*, and *waiting*, *Untill he have mercy on us.* That word seems to be as long as the other. Indeed it is true, in it *selfe* it is not *long*, because God is not long in shewing *mercy*, he is *quick*, if we should wait upon him onely till he shew *mercy*, we should wait now, and no longer, we should cease presently: for he shews *mercy* *alwayes*. No, but it is to be continued by *many* enlargements, therefore briefly, the sum of *both* words is this. In one word, the word *mercy*, *David* sets downe the *scope* at which every Christian aimes after the *glory* of God, in shooting up all those Arrows of *love*, and *obedience*, and *feare*, that he sends up to God, the *end*, and ayme of *all* is this, that he may attaine *mercy*, he looks up to God for *mercy*. *Mercy* that is of a *larg* signification, we can beg *nothing* of God which is not *mercy*. If a man be *disconsolate*, he looks to God for *comfort*. If there be a *doubtfull* heart that looks up to God for *resolution*. If there be a *blind* heart, that looks for *illumination*: of a *wavering* heart, that looks for *stablishing*; all these are *mercies*, because they are all given in *mercy*. Every good thing is a *mer-*

cy, because it is given in mercy. If a man be in persecutions, peace is a mercy. If he be in trouble of Conscience, ease is a mercy. If he be in anguish, if he be in any exigent, deliverance is a mercy. If he be in pangs of Conscience, quiet is a mercy. All is mercy, he that waits on God for mercy, waits for every good thing.

Secondly, the other word, *Untill*, shews us thus much, what the period is, that a Christian sets himselfe in the line of obedience. It hath the same period that *Donec* untill, untill he shews mercy. Shall we think that David did meane to wait on God untill he had mercy, and then to fix his eyes upon the Earth againe? No, much more then, therefore know that the word *Donec* in Scripture, doth not alway signifie a determinate time, but an infinite time, untill signifies eternity in two places. One in the Gospell, Joseph knew not Mary untill shee had brought forth her first Borne Son; not then, nor after, because shee continued alway a Virgin. But more plainly in Psal. 110. The Lord said to my Lord, sit on my right hand, untill I make thine enemies thy Foot-stoole. Doe you think that Christ shall sit at Gods right hand no longer then till all things be subdued in the end of the World, and that then he shall give over his session, and his Kingdome cease? God forbid, but untill is for ever. So here, Our eyes wait on the Lord till he have mercy on us. Not as we should make a cessation then, when God hath shewed mercy. But as St. Chrysostome very well, he speaks not onely for a short time, as long as God shews mercy, but for all times. What doe I take Chrysostome, heare David expound himselfe, Psal. 62. My throat is dry, my heart is weary, mine eyes faile with waiting. He looked on God so long till his eyes failed, and he gives not over then, he waits still. A Christian must wait alwayes upon God, So that word hath both an inclusive, and

and an *exclusive* force. *So shall our eyes wait on the Lord, untill he shew mercy.* That is, if he *doe* shew mercy, we will wait, or if he *doe not*. If he send it *speedily*, or if he *doe not*, still God is to be waited on. *Wenow*, if God *doe not* send mercy, we will wait on him with *contentation*, or if he *doe* shew mercy we will wait on him with *acknowledgement*. If God *delay* mercy, we will wait with *patience*; if he *speedily* send mercy, we will wait on him with *thank fullnesse*; we will wait on him till *then*, and much more, *after*. *Untill*, that is, I will wait on him *then*, and *now*, and *alway*, we will never end this work. So the point is this,

A true Christian must not let goe his hold, his hope, his confidence, he breaks not off his service, he breaks not off waiting upon God, though God deferre to shew mercie.

He waits on God in his *owne* occasions, though God *suspend*, and seeme to *absent* himselfe. He waits in all the occasions of the *Church*. If God *correct*, he waits that things may be *better*; if God send *blessings*, he still waits on him, that God may *continue* the mercies. Here is the point, a Christian must not *give over* waiting on God, especially in cases of *extremity*. When we come to beg any mercy, *spirituall*, or *temporall*, of God, if God bestow it on us, then we are said to wait *till then*, because then we obtaine our desire; we wait for *other* mercies *alway*, for *generall* mercies *every day*.

And it is a point now worth the considering in these times, because the state of our times is so, that every man almost is ready to let goe his *confidence*. If things *succeed* not in every perticular according to our expectations, and desires, then we think the whole *Chaine* of providence is *dissolved*, if one *linck* be loosed, we think
all

all the businesse is overturned; and all our hopes disappointed, if God answer us not in our time upon every occasion. The reason is; we know not what it is to wait on God.

Beloved, it is true; if God were tied to one way, or means, or to one time, or to any one person; or to any one instrument, there were good cause that we should suspect our hold in the successe of the affaires of the Church at all times; then we had good cause to be fearful. But God is not straightened so much, he hath wayes that we know not, and times that we understand not of; and persons he can make to spring out of the Ashes of them that are taken away, that are contemptible in our eyes, and God can strengthen them, though they be as the shaking of an Olive. God will perfect this work if we be not the impediment, if our sin stay him not, if we wait. It is true, I confesse, it pleaseth me exceedingly, and I congratulate, and rejoyce: your desires almost as much affect me with joy, as the other with sorrow; to see men in amazement at such a time. It is a signe of your love to the Church beyond the Seas: yet how unacceptable was it upon the first relation? No man knew what to speake, or what to thinke. It is a signe that Religion hath taken some impression. It is a signe that you have a sympathy with the Servants of God, it is a signe that you have the affections of Servants towards God. But for all this, take heed while you doe right to the Servants of God, that you doe no injury to God himselfe: because he is faithfull that hath promised. Remember he orders the affair himselfe. God can raise up a Josiah in Moses room; I rather use the word, because I am very much delighted with the Similitude of this noble, victorious Prince, he was a Moses, Was, said I? O that is a wounding word that you cannot endure: O that I could

say *he is*, and yet I cannot say the contrary, we are kept betweene *hope*, and *fear*, though it be more to be *feared* then *hoped*, in that particular I am afraid. But whether *was*, or *is*, like *Moses* he was, and if he be, *is*, God was with *him* as he was with *Moses*, in the leading of his People. He came into *Germany* as *Moses* into *Ægypt*, with a greater band, but a *small* traine in respect of the Enemies, but God turned his weaknesse to strength. He was *faithfull* as *Moses* was, he sought not himselfe as *Moses* did not. *Moses* brought the Children of Israel out of the *Furnace*; he brought the poore afflicted of *Germany*, a good way out of the *Furnace*. And now that all may be like *Moses*, *Moses Sepulcher* is not known to *this day*, and the *life*, or *death* of that excellent Prince, is not yet knowne to this day, like *Moses Sepulcher*.

There is yet our *perplexity*, yet there is our *comfort*; there is some comfort in that word that it is *uncertaine*: for that that is *uncertaine* may be *otherwise*; O, but I think that it may be. Howsoever be it so, or otherwise, God hath done *his* part; he hath not left us without a *comfort*. See but how he hath tempered *sad Tidings* with a mixture of *comfort*; he hath tempered the losse with *gaine*, there is *sorrow* with *joy*, there is *fear* with *hope*, there is *losse* with *Victory*.

Why then, if God doe thus to us, and so feed us with his *mercy*, and support our longanimity, if he ply us thus, have we not reason to wait upon him?

Let us now run to this word in the Text. Behold, as the eyes of *Servants* wait on their *Masters*, so doe our eyes wait on God till he have mercy on us, and alwayes, but especially then. For did you but know the *comfort* that comes by *hope*, and expectation; innumerable comforts come from *hope*.

Hope holds *life*, and *soule* together, if things goe ill ; hope continues us still in *life* till things goe better.

Hope is the *Pillar* of the *wavering soule* ; hope is the *Ladder* that hath one end in *Earth*, and another in *Heaven* : hope waits for all the good things that God hath promised.

Hope is the *Anchor* of the *soule*, as the *Apostle* compares it. Nay, not onely the *Anchor* sayth *St. Chrysostome*, but the *Ship* to that good *Anchor*. It must needs be well when it is both ; the *Ship* must ride *safe*, for the *Anchor* is *hope*, it must be safe it *selfe*, for upon it is the *Ship*, the *Ark*, that carries the *Saints* through the *troubles* of this *World* ; it is the *Anchor* that makes us keep our riding, that we dash not on the *Shelves*, and *Rocks* that encounter us.

It is a *better* *Anchor* then other *Anchors*, they are alway *below* the *Ship*, at the *ground* ; but this *Anchor* is *above*, it is not fastened in *Earth*, but in *Heaven*.

How *sure* would a *Ship* be if it were fastened aloft, to *Heaven*, if God had the *Tacle* in his hand. God hath the *Cable* of this *Anchor* in his hand. *Faith* is the *Cable*, *hope* is the *Anchor* ; the *Ship* will ride safe if the *Anchor* be in *Heaven*.

Let us *waite*, we have good cause to wait, he is *powerfull* and *can* doe more, he is *gracious* and *will* doe : nay further, he is *faithfull*, and *hath* done, and *will* doe abundantly, beyond our *expectation*, and he that hath *begun*, will perfect it.

O therefore let us *acquaint* our *souls* with *waiting*. We are so *impatient*, that if God give us not all at the *first* call, what our hearts are prompt to suggest, we think all is *lost*. O, if we had *hope*, the nature of hope is to *abide*, and stay Gods *leasure*. Hope is never *frustrate*. See it in the *example* of the *Saints*.

David, *I waited patiently on the Lord, and God heard me.* It is confirmed, and ratified by promises. *Solomon sets one, Wait on the Lord, and he will save thee. David another, Wait on the Lord, and he will preserve thy soule; Wait patiently on the Lord, and he will bring it to passe.* We have it ratified by promise. Nay, in experience, who ever waited, and was frustrated? *Our Fathers trusted in God, and were not ashamed, he gave them their hearts desire: and he hath exceeded ours; therefore have recourse to that Anchor, and learne what it is to wait on God, that we may say as Job, Though he kill me, I will trust in him. Though he disappoint all, I will hope; my hope, and waiting shall be placed on God, my trust shall be in him, he never suffered, that staid his lease to be ashamed; they were had in remembrance. Therefore our eyes shall wait on him as the eyes of Servants; nay, not onely so, but if that be not enough, we will not onely wait but hang upon him, & not onely so, but in a holy fence wrestle with him by Prayer, as Jacob did, that he would be mercifull to his People, that he would take care still of that little part of the Ark, floating on the Waters. Nay, we will not onely wait upon him as Servants, but as Children; and not onely with the eyes of Children, but with the Teares of Children, with eyes fixed, and hands spread, and knees bowed, with lips opening, and hearts mounting, we will wait upon him; that this hope may be fixed in all our faces, and shine in all parts: thus if we doe we shall make the Text compleat.*

For conclusion of all. There are but *two* things that may perplex us; *uncertainty*, and *fear*. *Uncertainty*, that is one *wrack*, and torment; and *fear* is another. This *hope*, and *waiting* will *stablish* the soule in both. Take the rule of both. For *uncertainty*, doe as *Hezekiah* did, take these letters of *uncertaine* rumours, and spread them before

before the Lord. For the feare, let us take our selves, and cast our selves before the Lord, at his Footstoole. For the uncertainty, let that be the Scripture. *Habak. 2. The Vision is yet for an appointed time, but in the end it shall speake, and shall not lie. It shall come, and shall not tarry. Though it tarry, yet we will wait for it.* For the feare, let this be the word to fix our hearts, that *David* hath given opportunity to handle this day. Behold, though our feares be great, yet our hopes are some: therefore as the eyes of *Servants* look to the hands of their Masters, and the eyes of a Maiden to the hands of her Mistresse, so doe our eyes wait upon the Lord our God, untill he have mercy on his people.

Before the Lord, I have been a sinner
and have done many things that are
not good in His sight. I have been
like a rebellious child, and have
not listened to His voice. I have
been like a stubborn horse, and
have not allowed Him to lead me.
I have been like a wild man, and
have not been under His control.
I have been like a foolish man, and
have not been wise in His counsel.
I have been like a wicked man, and
have not been good in His law.
I have been like a sinful man, and
have not been clean in His sight.
I have been like a polluted man, and
have not been pure in His presence.
I have been like a dark man, and
have not been bright in His light.
I have been like a cold man, and
have not been warm in His love.
I have been like a dry man, and
have not been moist in His mercy.
I have been like a dead man, and
have not been alive in His grace.
I have been like a lost man, and
have not been found in His arms.
I have been like a wandering man, and
have not been settled in His home.
I have been like a wandering man, and
have not been settled in His home.

THE
Ghoust - Chamber.

DELIVERED
IN TWO SERMONS,

BY

That Learned, & reverend Divine

RICHARD HOLSWORTH,

Doctor in Divinity, somtimes Vice-

Chancellour of *Cambridge* ; Master of

Emmanuel Colledge, and late Preacher

at PETERS POORE in

LONDON.

Matth. 22. 4. Behold I have prepared my dinner, my Oxen and my
Fatlings are killed, and all things are ready : Come into the Mar-
riage.

LONDON,

Printed by M. Simmons in Alders-gate-streete. 1650.

Geoff. Chamber.

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WILLIAM D. NORTH

Doctor in Divinity, 1610-1630

to reflect; garden; to understand

University College, and the Bishop of

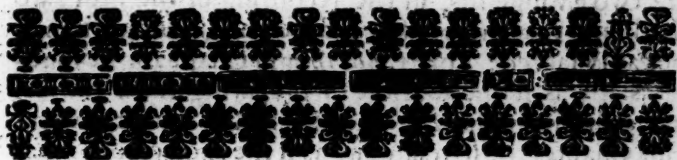
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SERMON I.

LUKE 22. 11, 12.

And ye shall say to the good man of the house, the Master saith unto thee where is the Guest Chamber where I shall eat the Passover with my Disciples? And he shall shew you an upper Room furnished, there make ready.



THIS Text is not the *Scripture* for the *day*, but it is next of kin to it; it is the *Story* for the *day*, though not the *Chapter*, for it is the very same *Story* that out of another Evangelist is appointed for the Gospel of this day, and you lately heard it read to you. But I chose rather to handle it out of *St. Luke*, because that part which makes for my purpose is

more fully set downe by him. And indeed betweene the two Evangelists, in the recording of the Story we shall find that there is some difference, though it may be easily salved: For St. *Matthew* in Chap. 26. he so relates it; as if the motion of preparing the Paslover, came first from the *Disciples of Christ*: but St. *Luke* in this Chapter, he so relates it, as if the motion of preparing the Paslover, came first from *Christ*, but the very next words doe make it plaine to us, where he shewes, that the first motion of the thing came from *Christ*; but the first motion of the place came from the *Disciples of Christ*: Therefore St. *Matthew* when he tells us of the *Disciples of Christ* propounding to their Master concerning the preparation of the Paslover, I suppose the first precept went from *Christ*, he gave them charge to goe and prepare, as it is in *Luke*; then they goe and propound the Question concerning the place, *Where wilt thou that we prepare?*

And both these considerations even in the entrance of this Scripture, might be usefull for us; for, in the Narration that is made by St. *Matthew*, we have here propounded to us, what is the duty of a godly *Servant*, he will put his *Master* in mind of matters that are weighty, and important, not onely such as concerne the world, but such as concerne *Religion*. If we follow the relation of St. *Luke*, there is set downe the duty of a godly, and religious *Master*, to call upon his *Servant* to excite him to be frequent, and zealous, in the work of the Lord, in the service of God. According to the method that St. *Matthew* followes, there we may see the part of a religious people, of a good *Flock*, they will in case even speake to their *Pastor*, and call upon him for the practise of those duties that belong to him, and we will take it well at your hands. *Christ himselfe* was pleased to suffer

fer himselfe to be *remembered* by his Disciples : God himselfe suffereth himselfe to be *remembered* by us, when we call for those things we need. But if we follow the method of *Luke*, so you shall see what is the duty of a *carefull*, vigilant *Pastor*, he will oft *stir up* his *People*, his *Flock*, his *Parish*, to consider what they are doing when they come to the service of God, to whose *house* they come, whose *Table* they repaire to, whose *Word* they heare, before *whome* it is that they cast downe themselves ; still he will call upon them to *prepare* for the *Passover*.

Were I guilty of any *great* neglect, Beloved, I would hope that some of you would be so friendly as to call upon me, to put me in *mind* ; and yet I have cause to *suspect* that rather the most would be so negligent as to let me *alone*, willing to enjoy in my *idleness* their owne *security*. Therefore you shall give me leave now to *prevent* you, as Christ did here his Disciples, to speake to you that you make *ready* for the *Passover* ; the *Passover*, why is there any *Passover* now to be kept among Christians? Yes, if you doe not know it the Apostle will tell you that Christ is our *Passover*, 1 *Cor.* 5. 7. He that prepares himselfe for the applying of the *death* of Christ, and the procuring of himselfe greater interest in the *merit* of his *Passion*, he *prepares* for the *Passover*. You know, as Christ said to his Disciples, that within these few dayes, after two or three dayes, the time will come about wherein we celebrate the memoriall of his *Passion*, the time of his *Resurrection* ; and this is another *Passover*, the Christians *Easter* is his *Passover* : and if there were not this, yet the remembrance of that work, about which we are conversant this day. As Christ is the *Passover* in the *substance* of the thing, so the *Sacrament* that he instituted, his last Supper, that is as the *Passover*,

ver, in the memoriall of the benefite, it is the Sacrament that came in the room of the other; the Lords Supper, that is the Christians Passover also, and you know that those dayes of receiving, they hasten upon you, the next *Sabbath*, the next *Friday*, this very day.

Give me leave then, to call upon you againe, that you will be pleased to make ready, to *prepare* your selves for those times that are to come after; and to come with *preparation*. Now for this purpose I am sent to you, and come to you at this time, as the Disciples were sent to the good man of the house, here it is the same word I bring to you, give me leave to aske, *where is the Guest-Chamber?* It is the same Master of us all that hath sent me to you, the good Master, the great Master, the very Master, that speaks here in the Text, goe and prepare.

Say to the good man of the house, where is the Guest-Chamber, that I may eat the Passover with my Disciples?

From Vers. 14. to Vers. 21. is set downe to us the manner of the celebration, the solemnizing, and keeping the Passover, and the celebrating of Christs last Supper. From Vers. 8. to Vers. 14. is set downe the preparation that was made for the keeping, and the celebrating of it. In Vers. 13. there you have the preparation *actuell*. In the Verse before; you have the *directions* for the preparation, and they are principally *two*. There is *one* direction that Christ gives them at their *first* entry into the *Citty*, they shall meet a man *bearing a Pitcher of water*. The other direction that Christ gives them, is when they shall enter into the *House*, they shall then *speake to the good man of the house*, and say *thus* and *thus* to him, that is in Vers. 11. & 12. So now, in these two Verses

Verses I would intreat you to consider onely these 3 things:

There is the *person* to whom Christ sends them.

Say to the good man of the house.

And there is the *Message* that they are to deliver to him, a forme of words that Christ prescribes them.

*The Master saith, where is the Guest - Chamber
That I may eat the Passover with my Disciples?*

Then, the third is the *Success*, and the satisfaction that they shall receive upon this motion made to him.

*He will shew you a large upper Roome furnished;
there make ready.*

I begin with the first, and that is the *person* to whome Christ sends them; here it is in the Greek; the *Master* of the house, the Latine word is, the *Father* of the Family; the English Translation renders it oft in the Gospell, *the good man of the house*. The Greek word that sets downe to us most properly the civil respect, the *Ruler* of the Family; the Latine word sets downe the *naturall* respect, the *Father* of the Family; the English sets out best to us the *Christian* respect, it is most Christian, it sets downe the *religious* respect, the *good man*, that is, the *chiefe*, the *best* man in the house.

Four times in the Gospell I find this word thus translated, *the good man of the house*, in Mat. 24. 12. *If the good man of the house* (that is, the Master of the house) *knew at what houre the Thiefe would come*. Likewise in Mat. 20. where it is said that those that received the penny from the

the Lord, murmured; ~~the servants murmured against the~~ good man of the house, against him that paid them, and here in this place I cannot but delight my selfe with the Translation, with the Interpretation of the word, that they should so happily light upon this word, which hath the propriety onely in our English tongue, as to Translate the Master of the house, the good man of the house, the very interpretation of the word will shew us thus much: that

Those that are eminent in place, should be eminent in piety.

If there be any piety, or goodnesse to be found in a City, or in house, it is to be presumed, that it is, or should be in him that is the head, and chiefe; God expects it more at such mens hands, by way of thankfullnesse, because he hath given them more mercies, the whole is theirs, he expects it from them by way of duty, because he hath given them a greater account, they are to answer, not for themselves alone, but for others committed to their charge, they should be examples of piety, they should prescribe it to others. Otherwise, if the great wheele be out of frame, it is much to be feared that the lesser wheels will not keep a regular motion. Servants and Children, usually tread in the steps of those Economicall Kings, and it is a rare sight to see, and to find a sober Family, where the Master of the house is given to revelling; or a Family that is chaste, if the Master be wanton; or a Family that is religious, if the Master or Mistress be prophane.

Therefore it will be your care Beloved, to uphold the word, and to continue to your selves, the comfort of this excellent interpretation, that still the Master of the house

house may relish the *good man* of the house. Indeed then goodnesse came to be neglected, when man came to affect *greatnesse* most; and it is the affectation of the words *Lord*, and *Lady*, and *Sir*, that makes men so far to neglect *goodnesse*, and the name too of *good man* of the house.

But yet there is a way to preserve it, if you be those that govern your *Servants* *righteously*, that teach, and *nurture* your *Children* in the feare of the Lord, that set examples of piety to all. This name will still be preserved, otherwise if you see *evill* examples to your *Servants*, if you read lessons of *luxury*, never perswade your selves, though you have the *right*, yet you loose this name, it will be the *Master* of the house, but not the *good man* of the house; it will not be the *good man*, but the *bad man* of the house, when men speake of you; that onely by the way.

We see what the name is whereby he is exprest. There are two things that I meane to consider in this point.

The name *appellative* that is exprest, the *good man* of the house.

His name *proper* that is concealed, his name is not set downe, onely the *Disciples* are directed to the chiefe, goe to the *Master* of the Family; *Christ* tells not them, nor the *Evangelist* tells us, what the mans name was, none of all the *Evangelists* set it downe.

There are divers of the *Ancients*, that torture themselves very much, to find out *who* this man should be, notwithstanding that the *Gospell* doth not set downe to us, neither his *condition* of life, or the *place*, or *situation* of his house in *Jerusalem*; nay, not so much as his name, *who* he was. Some there are, that would have it to be *Simon* the Leaper, he at whose house *Christ* but

six dayes before, was entertained. But that is impossible, for his house was at *Eshbanie*, and this house was at *Jerusalem*, that they were sent to. *Nycephorus* is very earnest to have it to be the house of *John* the Evangelist, a house, sayth he, that he changed with *Cayphas* the high Priest, for certaine other possessions that he had in *Galilee*, and this good man here spoken of, was his farmer, or Tenant, that kept the house at that time; to him they were sent. A meere conjecture that hath no ground, or any circumstance of a ground.

Of all other, the most probable that some gives, is that it was the house of *Mark*, the same house that *Peter* came to, when he was delivered by the Angell, and there is this probability that indeed it seems to be the house of some *clandestine* Disciple of Christ, some of those that were well-affected to Christ, though there were some of his Disciples that durst not appeare to be so, because of the people: we read of divers, *John* 12. such as *Joseph*, and *Nichodemus*, and *Mark*, and to this house they think these Disciples were sent; but yet it is probable, but no certainty; it is better to let goe these curiosities, and look to the reason. What should be the reason that Christ doth not point out the name of this man to his Disciples, nor the Evangelist to us.

In this other, the Fathers are as much different from one another, in giving the reasons of the concealment of the name, as they are in other places very sollicitous to find it out, and the reasons are many that are given, why at this time Christ when he sent his Disciples, and the Evangelist when he recorded the story, did not tell the name of the man.

St. Ambrose gives this reason, his name is therefore concealed here, of purpose, sayth he, to note that he was some meane, obscure man whom they had not knowne
ever

ever the better, if Christ had named him, he was of inferiour note, *Idea nomen non, &c.* sayth *Ambrose*, therefore his name is not assigned, that we may conceive him to be some such man of *inferior* quality; but the context will not beare this reason: the next Verse that follows, the second Verse of the Text, we see he *provides*, and makes ready a Roome *large*, and *furnished*, as the word in *Mark* will beare it, a Roome *adorned*, and beautified with Hangings, and other good Furniture, that must not be supposed to be the Roome, or the house of a man of such inferior note as *Ambrose* would have it.

Hillarie gives this reason of the concealment of the name, because (sayth he) there was a new name to be given to all Beleivers after, therefore the notice of the old name is not taken of this man among other Christians, he was to have the name of Christian, *Non dum Christiani nominis, &c.* saith he, the honour of the christian name was not yet imposed upon Beleivers, and there was another name after to be added, therefore because diverse of them were to lose their *old* name, it was to be swallowed up, and they were to be called *Christians*, therefore his name is not named; but this will not stand neither, for by the same reason none of all the Disciples should have been named, for they were after partakers of the name of *Christians*, yea, and the name of Apostles, and yet ever, and anon they are named.

There are others that think the reason of the concealment of the name was, because Christ would take occasion hereby to give them a testimony of his *omniscience*, that he doth, by telling them of meeting a man with a Pitcher of water, and because he meant to describe the house after this fashion, therefore he sends them to a house in generall, that they should not know whose house to enquire for, he tells them not the name, be-

cause they should goe upon that mark that Christ had given them; goe and you shall meet a man with a Pitcher of water; this is very probable, but this gives not full satisfaction, because if Christ had told the name of this mans house, it had been an argument of his omniscience; notwithstanding, because he gavethem such a note and mark to know it by, that they should meet that man with a Pitcher of water. Just such a signe as *Sammuel* the Prophet gave *Saul* when he departed from him, sayth he, *When thou art gone from me thou shalt meet in the plaine going up to Mount Tabor, three men with three Kids, and three leaves, and a Bottle of Wine.* As he there by the spirit of Prophecie, did tell him what kind of persons he should meet, so Christ takes the same note and marke, whereby to describe this mans house to them, therefore for all this he might have named him.

Others think the reason should be, that no man is named, to note, that all men are invited to this new *Passover*, that Christ would keep, therefore no man is named; that is the reason of *St. Jerome*, venerable *Bede*, and others, *Ut omnis sciant se, &c.* that all men might know themselves invited to the communication of those Mysteries. That this great solemnity of Keeping the *Passover*, and especially of the institution of Christs last supper, might be made open, and plaine, and manifest to all, therefore to shew that all were invited, none was named, this is a good reason, but it is not *textuall*, it is not *substantiall*, for by the same argument then, there should none of those have been named that sate downe with Christ, not he that leaped upon his bosome, none of those that were his *Auditors* at any time, when he delivered the Mysteries of Salvation, the Mysteries of the Gospell.

Therefore in the last place, others give this reason, that is the most proper, that therefore the man is not
named

named, because *Judas* should not know which was the house where Christ kept the Passover, and so should not prevent him by betraying him to the Pharisees, that is the reason that is given by *Euthymius*, *Theophilaet*, *Cyrill*, *Ne Judas traderet ante celebrationem paschatis*, sayth *Cyrill*, least *Judas* should have betrayed him, peradventure before he had celebrated the Passover, and made all things ready, least *Judas* should have told the Pharisees. Now when *Judas* knew not the house, Christ that knew all things meant to prevent him, that though he had Covenanted with the Pharisees before to betray him, he could not tell the house till he came with Christ, and so could not betray him so soone. This is a most proper and probable reason, yet there may be two added to this, no lesse probable, and profitable.

One is, the reason why *Christ* did not name him to the Disciples.

And the other, why the *Evangelist* doth not name him to us.

Why *Christ* did not name him to the Disciples, because he was an unknowne Stranger, *Chrysostome* toucheth upon this reason, sayth he, he was a man they knew not, it was all one if he had named him, and *Christ* could shew, that whosoever he sent to, should condescend, he had the sway of his heart in his hand, and he would incline him to make him give that roome that he had provided for himselfe. *Christ* would not onely shew his omniscience, by telling them of a man that should meet them with a Pitcher of water, but shew the greatnesse of his power, that he sent to a Stranger, and yet inclined his heart to make ready the roome, even in his absence. It must needs be supposed, that if it had beene any of *Christ*s followers, if it had been any of his Disciples, though of those that were his secret Disciples,

if it had been any of his *Alies*, or Acquaintance, in all likelihood the name would have been set downe to us, if not declared to the Disciples. Christ that knew the house by his prescience, knew the name, *Sciebas domine Jesu nomen.* &c. sayth *Ambrose* well, Lord, thou diddest know the name of the man, thou didst *conceale* it from thy Disciples, that they might *know* thee the better.

And then the second is, why the Evangelist conceals it from us; that is upon speciall reason, to teach us thus much, that we should not spend our *time* about things *circumstantiall*, that we should not *neglect* the weighty matters of the Gospell, that we should not take up our *thoughts*, and bestow our *Studies* so much on *times*, and *persons*, and *places*, the knowledge whereof is not so profitable, as the knowledge of the *things* that we should labour to be exercisid in, matters that are *morall*, in matters of *faith*, in the *knowledge* of those things that *sanctifie* the heart, and be directions to life; what will it profite me to know the names of the two Disciples that were sent to loose the Colt, since I have their example of obedience, though I know not their names; what though I cannot tell who was the *Woman* that washed Christs Feet with her Tears, and wiped them with her haire, I may benefit no lesse by the example of her penitence. What if I cannot tell this mans name to whom these Disciples were sent, since I enjoy no lesse the example of his piety. It hath pleased the Spirit of God in wisdome to conceale from us the *names* of the Authors of some *Books*, both in the *Old*, and *New Testament*, the Pen-man of the Epistle to the *Heberws* is not certainly knowne, and diverse Books in the *Old Testament*, what is the reason? God will have us *beleive* his word, though we know not the *Authors*; it is not the word of the *Pen-men*, but of *God*, it is Written by the Spirit of God,

God, though we know not whose hand God guided, it is not a thing materiall to know who was the *Author*, but it is our happinesse that we have the *Books*; what would I care much, though I had never knowne the name of *Peter* (though I give all reverence to the memoriall of Christs Pen-men) so I have the example of *Peters Repentance*, let me get that, let me be one that treads in his steps, though I had never known him. What would it skill, or disadvantage me, if I had never knowne the name of *Job*, if I had him but described, the man that dwelt in the Land of *Uz*, so I reach to the excellency of his *patience*, he is like *Job*, not that knows his name, but imitates his *vertues*. Or what would it disadvantage me if I had never knowne the name of the blessed Apostle *Paul*, since we have his excellent Writings that are a light to our Feet?

Therefore let us not spend time in knowing persons, especially if they be concealed, the same wisdom of God that reveales the names of men for our remembrance, and imitation, in some places to teach us to look to things that are usefull, and not to the knowledge of persons, or names. So much of that, that is, the Person to whom they were sent, considered according to his appellative name that is set downe, the good man of the house, and according to his proper name that is concealed, and not set downe, that he was *Peter*, or *James*, or *Mark*, or the like, it is not set downe, to teach us to study the imitation of his *virtue*.

I come to the second, that is the Message they were to carry.

The Master sayth, where is the Guest-Chamber?

That I shall consider three wayes, there are 3. things observable.

There

There is the strength of the Patent, or Commission, The Master sayth.

Here is the enquiry after the place provided, where is the Guest-Chamber.

And the end to which it is deputed, the deputation of the end for which it was furnished, That I may eat the Passover with my Disciples.

The first is the strength of the Commission.

The Master sayth.

It is not one of Christs highest names that was given him while he was on Earth, nor simply the lowest. It is the lowest of all the titles of reverence that are given him, and he gives direction to them to use this word, The Master sayth; of all other it was most fit; both

In regard of $\left\{ \begin{array}{l} \text{Christ that sent.} \\ \text{The man that received the Message.} \\ \text{The Disciples that were sent.} \end{array} \right.$

It was most fit not the God of Israel, not King Jesus of Nazareth, or the Lord, but the Master, it was most fit in regard of Christ, it is a name most proper to him, the use of this word expressed great humility in Christ. It was the most proper name, One is your Master, as One is your Father. Call no man Master on Earth, even those that are our Masters in civill respects, are not our Masters in regard of Christ. The Elders in the Revelation, as they cast downe their Crownes before the Lamb, so all Titles of honour, and dignity stoop to Christ; other Masters they have the Government over some perticular persons, he it is alone that is the Master and Governour of all, other Teachers are called Masters, but they are Disciples, sayth Austin well, before they be Masters; they teach others some-

sometimes, but they must first learne *themselves*, sayth *Ambrose* well. They first receive from Christ their great Master, those instructions that they may *communi-*
cate, and impart to others, but he is such a Master as *Teacheth*, and *Learneth* not; it is he alone that teacheth *all*, and learneth of *none*, because he is the *wisdom* of God, therefore most properly the Master, because of the *latitude* of his *knowledge*, because of the *latitude* of his *power*.

Then, it is a name of *humility*, that Christ he could not use any *lower*, but the *Son of man*, that is the name usually he professeth of himselfe. *The Son of man* came to *save* that which was *lost*. But this of *Master* is the lowest of all the *Titles* of *excellency* that were given him, and now he was in a state of *humility*, and therefore even that name he makes choyse of. It is to expresse his *humility*, that he is pleased to call himselfe *the Son of man*: we never read in all the *Gospell* that he called himselfe directly *the Son of God*. He did heare the *Confession* with joy, and delight, when it was made by *Peter*, and the *A-*
postles, and *Disciples*, but yet in the very same place, *Mat. 16.* he forbids them to tell the *World*, *See yee tell no man that Jesus is the Christ*; that is, *the Son of God*. What was the reason?

Partly because he would not have the *faith* thereof prejudiced after, till his *Passion*, and *Resurrection* were over, he would not have them *Preach* that *Doctrine*; after the *Resurrection* they might *Preach* it safely, many would be scandalized by his suffering if they had *Preached* it before.

Then, another reason was out of his great *humility*, as he was in a state of *humility*, so he takes to himselfe *Titles* of *humility*, *the Son of man*, still the *Son of man* is in effect no more but this, as much as a *man*, for all men are the

the Sons of *man*, even *Adam* himselfe, that was the *Father* of all, was the *Son* of *man*, because he was *man* though he were not begotten of any, and notwithstanding that all men may be so called, yet you shall find no man in Scripture call'd so, but *Christ*; onely *Ezekiel* in the Prophets. *Irenæus* observes, there are but two in both Testaments, I never meet with more, that is, *Ezekiel* the Prophet, and *Christ*; *Ezekiel* is so called *Chap. 2. Son of man stand upon thy Feet.* What is the reason he should be called so? *All men* are so, and all the *Prophets* were so: But why *Ezekiel* more then the rest, and he onely?

One reason may be, because in his Visions he was conversant among Angels, therefore to put him in mind that he should not be transported above measure, as *Paul*, because he should not be elevated, a *Messenger of Satan* was sent to buffet him, to take him off least he should be puffed up with revelations.: So the Prophet *Ezekiel* is called the *Son of man*; though thou be in these Visions remember thou art but *man*, the *Sonne of man*.

Another reason why he is so called, may be, because he of all other of the Prophets, had most Visions, and it is the same reason why our blessed Saviour calls himselfe so; for he onely besides *Ezekiel*, and he oft is called so, *Dan. 7.* in the Old Testament, *I saw one like the Son of man*, because of his *Incarnation*. In the New Testament he calls himselfe still so, he never was called by any else but, *Jesus thou Son of David*, and *Jesus thou Son of God*, but he calls himselfe the *Son of man*, out of abundance of humility In *Mat. 16.* he adds this clause when it seemed superfluous, *Whom doe you say that I the Son of man am?* The sence had been full if he had said, *whom doe you say that I am*, yet he adds out of superfluity, so great was his humility, *Whom doe you say that I*
the

the Son of man, am? As he there calls himselfe the *Son of man*, and in diverse places, so here too out of abundance of humility, when he sends to this Owner, the *good man of the house*, he sayth, not the *Lord*, the *Son of God* sayth, the *Lord our righteousnesse*, the *Lord our Redeemer* sayth, but the *Master* sayth.

That Observation of *Jerome* concerning the man that came to Christ, and would have followed him. *Master I will follow thee where ever thou goest*, and Christ would not suffer him. *Jerome* observes, that the reason why he repelled him, was, because he called him *Master*, if he had said, *Lord I will follow thee*, he had not had the repulse: that Observation I say will not hold, for Christ himselfe that gives direction to call him *Master*, and now to call him *Master* when they were to goe on such a Message as shewed his *Authority*, shews plainly that Christ did not stomach it, he was not offended that any man should call him *Master*, nay, he delighted in the name: as the name of *Lord* sets out his *Soveraignty*, so the name of *Master* shews that he is the onely chiefe *Teacher*, even he himselfe when he sent to this man he bids them use the name, *the Master sayth*, it was most fit in regard of himselfe.

And it was a most fit name in respect of the *man* that was to receive the Message.

First, it was the fittest name for the Triall of his *faith*, it is not said, *Jesus* sayth, then he must needs condescend, for who will not set open his house that *Jesus* may come there? But Christ will have him give a testimony of his *faith*, the *Master* saith, some men would have asked presently, who is the *Master*? No, but as soon as he hears the name *Master*, he knew they meant *Christ*, there he gave a testimony of his knowledge, and faith?

Then, it was the fittest name for comfort; Christ by

this adopts his Disciples, they say, not *our Master* though he was so, but *the Master, the Lord, the great Master*, he that will be *thy Master* if thou wilt receive him, and welcome him, he renders thee this *priviledge*, that thou mayst be his *Disciple*, it is *the Master* sayth, It was for the testimony of his *faith*, and fittest for his *comfort*.

Lastly, it was the most fit name to *perswade* him to this thing, for it is a name that hath a great deal of *force*, and power in it : when the two Disciples went to lose the *Colt*, on which Christ was to Ride to *Jerusalem*, and the Owner asked them why they loosed him? All the answer they gave, was this, the Lord, or *Master* hath need of him, as soone as ever they heard this word, it was such a *convincing* word that they parted presently from that which was their *owne*, and suffered him to be carried away. When *Mary* was in the midst of her dumps, they were grieved for the death of their Brother *Lazarus*, as soone as shee heard *Martha* come and tell her *the Master is come*, it put her out of her sorrow, presently shee arose, there was so much comfort in the word, that shee thought all *comfort* was come, and all *sorrow* was forgotten, when shee heard that name, because it is so powerfull, and *perswasive* a word in the hearts of all that know Christ.

Lastly, it was the fittest name that *they* could carry, because they were *Disciples*, and Christ would shew them by this how much *obedience* he found even in those that were not Disciples, and he would shew them withall, how they were to goe into the World to *Preach* the Gospel, in *whose* name, they were not to goe in their *owne* name. Did we Baptise in our *owne* name, sayth the Apostle, or did we preach in our *owne* name? No, the Prophets did not so, but they came, *Thus sayth the Lord. Christ himselfe as Mediator*, he came not in his *owne* name,

name, therefore blessed (say the People) is he that commeth in the name of the Lord. Looke, sayth Austin, blessed is he that commeth in the name of the Lord. Therefore whosoever he is that commeth in his *owne* name, he is cursed, as every man is that brings his *owne* Dreames, and inventions, and leaves the word of God; he comes in his *owne* name. The Disciples did not, they came in *Christs* name, *Nun quid, &c.* saith Ambrose, tell me when Paul, and Peter preached the Gospell, did they use their *owne* words, did they not speake so, as *inspired*, and guided by the Spirit of God? So they said as Christ their Master said to them, to teach us thus much, that it was not by their *owne* words, but by the word, and power of the Spirit of Gods grace powred upon the Gentiles, it was not *them*, but *he* that converted by their Preaching, whose word they preached.

Is it not so with us now? Though we be as *Earthen*, and *more* earthen vessells that speake to you now, as earthen as ever, and as *weake*, yet in whose name come we? Be the *instruments* never so *meane*, of the *lowest*, and most *inferior* note, yet there is that that adds *Majesty* to our word, we speake from God, we come from the great Master, when we presse upon you any Doctrine of Exhortation, doe we presse the Exhortation from our selves? When we discover to you any *sin* that you should leave, and forsake, is it that we call it *sin*, or that the Scripture calls *sin*? When we intreat you to give us your *attention*, doe we intreat you to listen to *us*? No, if any man come in his *owne* name, let him have your neglect, stop your eares, let him be cursed, but if we come in the name of Christ, in the name of the great Master, in the name of God; if we tell you it is he your Redeemer, your Saviour, it is he that speaks, it is the Lord your Judge, it is the Lord your Master. O who will

not melt at the hearing of this name, *The Master sayth*, it is the word that includes in it all *comfort*, he that can alone *teach* by his *Spirit*, he from whom you expect *Salvation*, whatsoever this *Booke speaks*, whatsoever it saith, he sayth, because it was penned by this *Spirit*, it is the *Master* that sayth it, that is the first thing.

Though I would have you withall, remember that it is not the *Master beseecheth*, but the *Master sayth*, that is, the *Master commands*, Christ would hereby shew that all *hearts*, all *eares* they bow to him, it is the *Master sayth*, a man would have thought this had beene but a familiar forme, to come, and have made provision of a Chamber, and Lodging for Christ, to say the *Master sayth*, nay, we come in his name not to entreat, and beseech, no, but to shew that he had the supremacy, and Government of all, they doe not say the *Master intreats*, but the *Master Commands*, that is the first thing, the Message, and the strength of their Commission, *The Master sayth*.

The next is the *enquiry* after the place they are to provide, *Where is the Guest-Chamber?*

In this we may observe these *two* things, it sets out to us two things that are *contrary*.

See here both the $\left\{ \begin{array}{l} \text{Poverty, \&} \\ \text{Plenty} \end{array} \right\}$ of Christ.

It sets out to us, first his *Poverty*, he was one that stood in need of a *Lodging* to keep the *Passover*, he had no *House*, nay not so much as a *Chamber*, nay, neyther he, nor his *Disciples*, for if any of his *Disciples* had had a *house*, or a *Chamber*, it is very likely the *Passover* should have beene kept at that house, and his last *Supper* should there.

there have been instituted, the word signifies an *Inn*; it is so called, because men commonly when they have done their businesse, and have baited sufficiently, they loose from such a place to another, they doe not abide in the place, there is a *departure*, a *loosing*, a *going away*, nay more, it doth not onely signifie the *whole house*, but any *Roome* that is *hired*, or taken up, or *marked out*; Christ had not a *Roome*, not a *Chamber* of his owne in *Jerusalem*; no not for duties of *piety*, he was faine to goe, and *entreat* for one, he sends his Disciples to provide one. It is that that himselfe saith, *The Son of man hath not whereon to lay his head*; even the *inferior* Creatures in this particular had that priviledge, notwithstanding all the cunning and force of the pursuers, yet the *Foxes* have *Houses*, and *Holes*, notwithstanding the *Snares* of the *Fowlers*, yet the *Birds* you know how they will keep their *Nests*, their houses and places of refuge, yet he that was the *Lord of the World*, had not a house on Earth, nay, not to keepe the *Passover*, he had not a *Cradle* when he was Borne, he was faine to be laid in a *Manger*, he had not a *Tomb* of his owne when he suffered, he was faine to be laid in a *Sepulchre* that belonged to another, he had not a *Chamber* now to keep his *Passover* in.

Let the men of the *World* heare this, that build to themselves *stately* Pallaces upon *Earth*, that desire to be kept *stately*, to lie *softly*, those whose delight is as the Prophet speaks, to build *faire Houses*, and strong for themselves, and think they have made themselves a *name*, those that dote so much upon the *World*, that they build so as if they wereto live for *eternity*, is that an argument in us that we are men *mortified* to the world? If our affections run that way onely after *stately Habitations*, or doe we think hereby we conforme our selves to *Christ*? Though there is a *Liberty* that we may take,

yet

yet if we come to set our hearts upon such things, doe we not think that they will draw so much of our affections from *Heaven*.

Againe, let them heare this that have *no* House to put their head in; here is *comfort* for them, though they want a *Habitation*, yet they want not *conformity* to Christ: it is so oft times now in the World, that Christ in his Members wants *Lodging*, they want a place to Lodge in, I will cease to wonder at it, if ever I live to see it, as we may see it too oft, the Saints of God wandring abroad *despote*, *afflicted*, *tormented*, driven to live in *caves* of the Earth, in Dens, and Deserts, and Woods, and secret places, that they may hide themselves from the persecuting of Enemies, as now in those parts of the Church beyond the Seas, I will cease to wonder, seeing that Christ their head, and Christ their *Redeemer*, the Lord of our *Salvation*, even he himselfe that was owner *Possessor* of all things, he would not take to himselfe the title of any *house*, when he was below, but was faine to *borrow*.

If ever it shall be my *owne* condition, or *yours*, I cannot tell, yet let us cease to repine, and *murmure*, and grudge at Gods providence, would we not be willing to tread in that *Path*, and to tread it out, and walk to the *end*, that Christ hath set to us in his owne person? The condition of diverse of the *best* Saints of God, hath been the condition of Christ himselfe, therefore this shall be my *contentation*, and *comfort*, though we misse a *Lodging* on Earth, he that cannot get a *grave* in Earth, as *Lazarus*, we read not that he had any, yet he found a *Mansion* of glory in Heaven, a *Bosome* prepared for him, *Abrahams* *bosome*, though we be thrust out of all mens Doors here, yet God will set that *open*, if we be of the number of those that *believe* in his name, and *walke* in the wayes of his

his *Commandements*, the path that he hath set to us, there must be our comfort, not to be ashamed of a *low* condition, Christ stooped to it, he had not so much of his *owne* possession, as to call *one* Chamber his, to set out his *poverty*.

But withall it sets out the *plenty* of Christ, for though a man have *nothing* in possession, yet if he have much in *title*, he is rich, Christ had nothing of his *owne*; the whole *World*, and every mans *house*, that House is his, that he would *Command*, and *marke* out for himselfe, *Where is the Guest-Chamber?* A man would have thought that Christ spake not of his *owne*, there is a *house* that I have in *Jerusalem*, I have pointed out *such* a *Roome* to eat my *Passover* with my *Disciples*, he sayth not; tell us if thou hast a *Guest-Chamber*, or we intreat *thee* that we may have it by way of *hire*, and we will give thee so much as it is worth for the time, or season, *lend* it our Master for a while, this is h's suite, and this is ours; no, but to shew that Christ had right to it, *Where is the Guest-Chamber?* I have a Chamber in *thy* house that thou callest *thine*, If I *marke*, and set it a part, it is not *thine*, now where is the *Guest-Chamber* that I have *marked* out?

It tells us thus much, that God hath more *interest* in that that is ours, then we our selves; if he call for it, he hath *interest* in every mans possession, the men of the Citty acknowledged so much when they let the *Colt* goe, at that word, *The Lord hath need of him*, so this man acknowledged as much when he let his *Chamber* goe at the word of Christ, *Where is the Guest-Chamber?*

It will be a great meanes to incline us (Beloved) to the *right* use of those things that God hath trusted us with, if we doe but acknowledge that *hand* from whence they come, if we can but acknowledge who is
the

the owner if we can spie that, we think our selves owners, we are indeed under God owners in respect of men, Farmers to God, whatsoever we have is more Gods then *ours*, he lends us *Houses* for the present, for our comfort, that we may doe him *Service*, and bring some glory to his sacred Name, but if we our selves are not our owne in respect of God, are our Houses? If we be not our owne, but God hath more Title to us then our selves, what have we then? Have we a penny? God hath more title to our hearts then our selves, have we more right to our Houses then he?

It will be a great meanes to *stablish*, and comfort our hearts, when God takes away that plenty that he hath given us, he takes away his owne, so long he hath trusted me with the dispensing of it, he hath made me his *Steward*, he will see if I will serve him in a lower condition, may I not trust him with his owne?

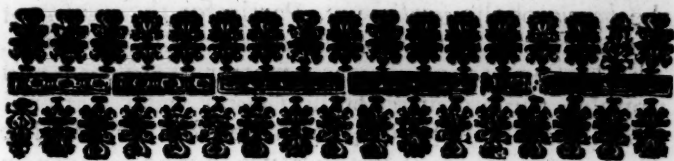
It will be a great excitement to *charity*, when God presents the poore to us, God Commands and asks, Christ begs with his mouth, he holds out his hand, he asks, what? any thing that is *mine*? No, for his owne. The Apostle Paul hath shewed plainly, those that have Houses should be as if they had none, and those that have Wives should be as if they had none. How is this that such as have married Wives should be as if they had none? Because the Church is the Spouse of Christ, Christ is the Husband, and in regard of that Marriage, the other is not to be owned; and those that have Masters, and Servants, should be as if they had none, because one is our Master in Heaven, and those that have Houses as if they had none, because our Lot, and portion is above, and those that use the World, as not using it, because whatsoever is in the World, it is nothing to the possession that God hath provided for us. If we could but once come to
this,

this, to acknowledge God to have *more* right to that we have, then our *selves*, if he call for it, and take it away; it will breed *comfort* in the one, and *contentment*, in the other, liberty, and bounty; and *freedom* of mind. Christ speaks oft in his word, though we heare not when he calls, *Where is the Guest-Chamber?* He speaks to us this word, when he tenders a miserable *Spectacle*, and presents it before our eyes in a *poore* creature that wants the necessities of this life; many Saints of God there are that are *Harbourlesse*, they come, and in them *Christ* speaks, where is the *Lodging* thou hast provided for this poore man, I meane to send him to *Lodge* with thee this night; they have received *Angells*, nay *Christ* himselfe in them, Oh, *Where is the Guest-Chamber?* It is that that *Christ* speaks to the *imprapriator*, and *depopulator*; not onely of the houses of *men*, but of the house of *God*, *Where is the Guest-Chamber* where my people should meet together to call upon my name, and to be *instructed* in the wayes of *Salvation*? Hast thou turned it to a *stable*, or a *Barne*, where my *People* should meet together to partake of the *Mysteries* of *Salvation*? *Where is the Guest-Chamber?* It is Beloved, that that they aske here, you know what is meant when we aske *where is the Guest-Chamber?* The Church in which we meet that is the *Guest-Chamber*, there we are to *provide*, there God hath promised to *heare* us; *Where two or three are met together*. Nay yet, there is another *Guest-chamber*, it is the *Question* that God propounds to mans *heart*, *Where is the Guest-chamber*, that I may *eate*, not with my *Disciples*, but *feast* with my *Spirit*, that I may *come*, and *lodge*, and *dwell*, and *Sup*. It is *this* *Guest-Chamber* that *Christ* enquires after, and I think he speaks to your hearts that are to *receiue* now, and after, that you will labour to make your *Rooms* furnished there for him, the first

Guest-Chamber is the Church of God, the Furniture of that is *Devotion*, the second Guest-Chamber is the *Table* of the Lord, the Furniture of that is *repentance*; the third Guest-Chamber is the *heart*, the Furniture of that is the *faith*, and reformation of those that beleive in his name.

Be sure that thou hast an Answer when God makes this *Question*, *where is the Guest-chamber?* Lord thou knowest better then I, *here it is*, though not prepared, not made ready as it should be, but though I cannot say it is ready, Lord thou canst make it ready; *here is the Guest-chamber* where thou shalt dwell, and lodge. You see I have dwelt longer upon this point then I would, I might have handled *all*, but I see I am prevented, and therefore that that serves not for the preparation of this dayes receiving, shall serve for the preparation of the next dayes receiving; and I shall goe forward in the After-noon.

SERMON



SERMON II.

LUKE 22. II, 12.

And ye shall say to the good man of the house, the Master saith unto thee where is the Guest Chamber where I shall eat the Passover with my Disciples? And he shall shew you a large upper Room furnished, there make ready.

IT was the course of our blessed Saviour in the Gospell upon some solemn occasions to send forth his Disciples, as Noah did the Creatures into the Ark, by pairs, two, and two. Two Disciples he sent to loose the colt, that he rode on in Tryumph to Jerusalem. Two Disciples he sent here for the preparing of the Passover, when he meant to keep the last, and most solemne.

lemne. And he did it upon speciall reason. Partly for the *honour of the employment*. Partly for the *comfort of the Messengers*. Partly for the *expedition of the work*. The loosing of the *Colt* was a matter of *hazzard*, and trouble; the preparing of the *Passover* was a matter of *paines*, and labour, he sends them therefore *two*. And he doth not send them at all adventure, but he gives them a mark that was infallible for their better guidance, they should *meet a man bearing a Pitcher of water*. It is eyther my *happinesse*, or *unhappinesse*, Beloved, that the *employment* is the same, and the *assistance lesse*. The end of our *Preaching* is the loosing of the *Colt*, and yet not the loosing, but the *breaking of Creatures* that are *more unruly*. And the end of *this Sermon* is a *preparation*, but not of the *Passover*, but of the *Lords Supper*, a Sacrament *more honourable in it selfe*, and *more comfortable in the fruit*; therefore that which stands in need of a great many *more Disciples*. The *work* is the same, or the like; you see the *ability lesse*. I am to come to you to speak alone, there is no Disciple to be my *Assistant*; and I want that *guidance* too that those two Disciples had. I should look long before I should spie a man with a *Pitcher of Water*.

It may be observed in Scripture, that they were alwayes fortunate, and *successfull* journeys that had such guidances. *Abrahams* Servant, when he went to choose a Wife for *Isaac*, that was his *happinesse* that God guided him to meet *Rebecka* with a *Pitcher of water*. *Saul* when he went to inquire for *Samuel*, that was his *happinesse*, he met a *Woman* that was about the same *employment*, and shee told him where the *Prophet* was. Our blessed Saviour himselfe *John 4.* was sure of a *Convert* when he met the woman at the *well*. It is that that I would faine doe, but it will be long ere I shall find such a hap-

a happy guidance. If I could find but one man who had a *Pitcher* of water, I would presently find out the *Guest-Chamber*. It is not the *Pitcher*, but the *Fountain* of water, the *Tears of repentance*, that are the preparative for that performance; that was that which Christ sought, that was that which the *Disciples* met with, that is the thing I shall desire to find here, for my guidance in the prosecution of this Scripture. It must be *mine* to seek, but *yours* to give: wheresoever there is such a *Pitcher* of water in the eye, there is the *Guest-Chamber* in the heart; and where the Chamber is so furnished, there Christ will come to feast, to eat, not the *Passover*, not with his *Disciples*, but with his *spirit* in the *faithfull soul*, not himselfe to eat, but to give us to feed, and that of his *grace*, and of his *goodnesse*. It is the intendment of this Scripture, it is the intendment of my weak meditations at this time. Wherein I shall fit you better to goe on, if we look first a little what we have done already.

I told you this Scripture contains in it these 3 things,

There is the *person* to whom they were sent, described here, in that he is *not* described. Two things were observable in him.

The *appellative* name which is set downe, *The good man of the House*.

And the *proper* name which is concealed.

The second it is the *Message* which they are to carry here, these two *Disciples*, when they are to prepare for the *Passover*. In that there are three things.

The *strength* of their *Commission*, *The Master* sayth.

There is the *enquiry* of the place, *Where is the Guest-Chamber?*

There is the *deputation* of it to a peculiar end, *That I may eat the Passover with my Disciples*.

Of the two first of these I have spoken already, I shewed *who* this good man of the house was, as far as it concernes us to know him. What was the reason why this terme was set before the Commission, *The Master sayth*, not the Lord sayth, not *Jesur* of Nazareth sayth. It was the fittest name for *Christ* to give them, it was the fittest for *them* to carry, and the fittest for the good man of the house to receive.

I spake of the inquiry after the place, *Where is the Guest-Chamber?* How *Christ* had none of his *owne*, he had no *House*, nor *Chamber* to Lodgin, not so much as to keep the *Passover*. He had no house for *civill*, no house for *religious* affairs.

Againe, it shews his plenty, that he that had none of his *owne*, could Command all, that was *this* mans, that was not *knowne* to the Disciples, nor knowne further to *him*, then his *divine* nature found him out. Thus far I went in the Fore-noone.

Now the *third* thing in the *second* generall, is the deputation of this Guest-Chamber that they were thus to enquire after, to a *holy*, and religious purpose.

Where I shall eat the Passover with my Disciples.

In that you see these *two* things propounded to us.

There is the end to which it is deputed, *That I may eat the Passover.*

And the condition of the Communicants, *With my Disciples.*

The first, it is the end for which it is deputed, for the eating of the *Passover*. It was one end, but not the sole end, it was not the chiefe end; there was a greater end that *Christ* mentions not, that was the celebration of that *last Supper* of his, the first to him, his last to us. But
he

he makes mention here onely of eating of the *Passover*, because that onely was *knowne* both to the *Disciples*, and to the *Jews*. In that we may see that of the *Apostle* fulfilled, it was accomplished here. *Love* (sayth he) *is the fullfilling of the Law*. Therefore love is the fullfilling of the Law, because Christ is the fullfilling of the Law. *God is love*, and *Christ is love*, and Christ is onely the *fulfilling* of the Law, and the *fullfiller* of it. We shall not neede to stand much upon that particuler, to look to the reasons why Christ would condescend to eat the *Passover*, as he saith in the Gospell, *Then are the Children free*. He said it of *Tribute*, it is truer of these solemnities that are religious, then is the *Lord* himselfe free. Christ was the *substance* of the *Passover*, Christ was the *Institutor* of the *Passover*, will he please to communicate? It is true indeed, in *himselfe* he was *exempted*, and needed not doe it, but he did it for these reasons.

First, for the *honouring* of his *owne* Ordinance, it was he that appointed that Sacrament, by the dispensation of *Moses* to the *Jews*, to the people of *Israel*, therefore to shew that he was a *countenancer* of his *owne* institution, he was pleased himselfe to eat of it. As he was the *Son of God*, so he was *not* at all, nor could not be *subject*; and as he was the *Son of man*, because he was a *righteous* man, therefore he was *free*. He could have freed himselfe from those *afflictions*, the deliverance whereof the *Passover* signified; and he could have made himselfe free from all that *injury* that was offered him by the *Jews*, yet he was pleased to condescend so far; sayth *St. Ambrose* well, it was thus far appointed, he that instituted the *Passover*, taking the *similitude* of *flesh*, yet *true* flesh, being incarnate, that he himselfe should observe that rite that *himselfe* instituted. *St. Austin* presseth it well, that is the part of a good *Pastor*, or *Shepherd*, to goe before his
Sheep

Sheep in his owne example, and *himselfe* to doe that that he would have *them* to doe. That he might make us *zealous* in all those performances that he requires at our hands, he himselfe was pleased to *performe*, and to condescend to the performance of that that concerned him *not*, to eat the *Passover*. That is the first reason: to *gill*

Secondly, another reason was, the preparative of his owne *Passion*, he saw that his owne sufferings drew nigh, the *Passover* it selfe was a *Type* of that, to shew; that he was the *true* *Passover*, he brings into the *same* Room, the *Passover* that was the *Type*, and the *Passover* that was the *Truth*. As *St. Chrysostome* observes well, at the same Table, there was both the *one* *Passover*, that was the *figure*, and the *other* that was the *substance*, and celebrates *both*. The keeping of the *Passover*, was nothing else to the Children of *Israel*, but a remembrance of that grace that was *past*, and a sealing of some other grace that was *promised*. The grace that was *past*, was the goodnesse of God in making the Angell to *pass*-over them when he smote the *Egyptians*; here then was the conformity, *Diem transitus*, &c. Christ when he was to *pass* from death to life, he keeps that Feast that was the solemnity of that great transiſion, that God wrought for them: and being to tast of the bitterness of death, he would goe in the eating of the *soure* Herbs, to the drinking of that *sourer* Cup of his *Passion*. To shew thereby, that he was the *end* of all the *Ceremoniall* Law, the end of all the *Types* in the *Old Testament*: that very *Lamb* which was the most eminent of the *Types*, was now fulfilled in the appearance and *presence* of Christ, as *St. Chrysostome* sayth, *Sanguis ille*, &c. that *Lamb* signified *Christ*, the *Lamb* of God; and the blood of that *Lamb* that was then sprinkled upon the Posts of the Door, signified, that far more *precious* blood of *Christ* that

that was shed for the washing away of sin. That is the second reason, that he might Preach to them by this Action, and shew who was the Messias, the true Lamb, the true Passover, as the Apostle calls him, *Christ our Passover is Sacrificed for us*. Therefore Christ did eat the Passover.

Thirdly, it was also for the *abrogation* of it, to put an end to it. He put an end to *Circumcision* virtually by taking it, as he gave strength to *Baptisme* by assuming it; by joyning these two *Sacraments*, *legall*, and *Evangelicall*, the *Passover*, and the *Supper*; he put an end to the one, and gave strength of beginning to the other. Therefore it is that *Euthimius* observes, that in the celebration of the Passover, he keeps it not exactly, as it was prescribed to the *Jews*. It was set them the 14. day, and he kept it the 13. day. They were to eat it *standing*, he eat the Passover *lying*, and *leaning*. One reason why he kept it the 13. day, was, because he would not be prevented in his Passion. He knew the 14. day that it should be kept, was the day of his deliverance, and *betraying*; therefore to make an end of that work, that was one reason he kept it sooner, and dispensed with his owne Law.

Another reason was to shew (in the different keeping of it) that the *Passover* was *abolished*; all *judaicall shadows* began to vanish; now they were *dead*, though their death did not appeare till *afterward*. The Passover it was an *obscure Type*, as *Nazianzen* speaks well, of a *clearer Type*, the representation of the *Lords Supper*; and therefore was to give way to the better, and more honourable Sacrament that then Christ instituted, by joyning it to the former, sayth *Theophylact*, there was blood that was taken away by blood, ceremoniall blood by the blood of *Christ*. There was a *Sacrifice* that was taken away

away by a *Sacrifice*, the *legall Sacrifice* by the *spirituall*, and the *Passover* in *selfe*, even while it was *fulfilled*, it was *changed*; that was another reason.

The third reason, therefore Christ eat the *Passover* that he might put an *end* to it, and make it the *last eating* of it.

Last of all, the reason why he eat it, and kept it, was, to shew his *subjection* to the Law, to set us a *pattern* and example of obedience, he was obedient in every point, not onely to the Law *morall*, but even the Law *ceremoni- all*. For two reasons.

One was, *he became obedient*, because we were *disobedient*, that his obedience might satisfie for our neglect. We were *transgressors* of the law, Christ would be a keeper of it. Sayth St. *Chrysostome*, because thou wert a *Transgressor* of the Law, therefore Christ was pleased to keep it; he was made a curse to free us from the curse; he was made *sin* to wash away our *sins*. He was made under the Law *Gal. 4.* that he might free us, that his *perfection* might satisfie for our *infirmities*. And that here now the Christians soule might find true refuge; for however I be assured that my *sins*, and *transgressions* be washed away by the blood of Christ, yet when it comes to my *particular*: God requires *perfect* satisfaction to the *whole* Law, that I can never doe in my *owne* person; here is our refuge, there is one in our nature that hath *satisfied* the Law, and all that God could require, the very *extremity*, and utmost letter, and *period*, that is Christ; and in that he is my *Mediator*, and *Redeemer*, I have done that that he did. I have done it in *him*, though I could not in my *selfe*. That he might perfectly *satisfie*, and obey for *us*, he was *obedient* to the Law.

Secondly, to *stop* the mouths of all *cavilling Pharisees*, they were ready to object to him that he was a raiser of

new Sects, that he was an *Enemy* to the Law of *Moses*, and that therefore he came not from *God*. No, he shews in all the passages of his life, that he was one that honoured the Law, because he was *conformable* to it; the Law of *Circumcision*, he subscribed to it: the Law of *Dedication*, and Offering in the Temple, he subscribed to that: the Law of keeping the *Passover*, he subscribed to that.

Let now *prophane Wretches* goe, and think themselves eased of the yoke of the Law of *God*, in that they are called to *Christian Liberty*. Let men that know not the comfort of receiving the *Sacrament*, that is *divine*, of *Gods* institution, sequester themselves, and think it is no *comfort*, or benefite at all, to come to the *Lords Table*. Our blessed Saviour by this very example, did lay before their eyes, their owne refutation; that if he who was not *tyed* to the Law, yet would please to *condiscend* so far, he that had *power* of the Law, he that was the *Ordainer* of the *Passover*, he that appointed it, if he would stoop so far that needed not to keep it, how much more ought we to conforme to all the precepts that *God* gives us, that so oft *transgresse*? We that stand in need of so many helps of *faith*, and increase of *comfort*, that encounter with so many *temptations*.

Therefore, if we will have *true* comfort, let us find it in applying our whole lives to the obedience of *Christ*, to all those precepts that *God* hath given us. If *Christ* were so *strict* as even then when he *abolished* the *Passover* to keep it; we that expect so much comfort as we need, had need be stirred up to come to the *Sacrament* oft: that is the reason.

The second thing is, the *condition* of the *Communicants*, that I may eate the *Passover*.

With my Disciples

He doth not name himselfe *alone*, though indeed the proper worke of the Disciples was not to be silent, yet he might have left them out : for it must be supposed that he would not eate it *alone*, for it was to be eaten with the *Familie*, but he puts them in by way of *emphasis*; that I may eate it with *them*, with *all* them, and *only* vvith my Disciples.

There are two things especially commended to us. It is,

First, *generall*, and then

It is *exclusive*.

That I may eate it with my Disciples, and eate it with none else, even in this particular he shewed himselfe *obedient* not only to the *substance* of the Law, but to the *circumstance* of it : it was the command that God gave *Exod. 12.* for the eating of the passover, every one was to eate it with his *Familie*, with his *owne* Familie; the Disciples of Christ were the *familie* of Christ, therefore it is that he takes them in, they were his *care*, his *sheep*, his particular flock, his *schollers*, his *pupils*, his *servants*, his *children* : in which, according to what *relation* soever wee looke on it, there is true reason why he should eate it with his Disciples.

When he went to be *transfigured*, he tooke but 3. Disciples, Peter, James, and John, because that was the manifestation of his *glorie*, it was not to be dispensed to *all*, but only to so many as were fit to be witnesses, but this was a worke of *humiliation*, because it was a worke of *obedience*, the eating of the passover, therefore there he takes *all*, I with my Disciples, because they had that reference to him.

To shew us how *carefull* wee should be of those that are committed to our charge; *Parents of Children, Masters of servants, Tutours of their Schollers; Pastors and shepherds of their people, and flock.* It is the high commendation of any man in *superiour* place that he looks to those that are under him. God would by that Law of eating the Passover with their *Familie* give them to understand thus much, that in these *spirituall* references all are alike to him; there is the *same* law for the *servant* as for the *Master*, *there is neither bond nor free*; there is as free accessse for the *servant* to the Table of the Lord as for the *Master*.

Secondly, he would commend thus much to them in the fourth commandment, that it belongs to every one that is *above*, in *superiour* place, to looke to those that are *under* them. It is that testimonie that *Solomon* gives to a vertuous matron, *Prov. 31. She provides meate for her household, and a portion for her Maids.* It is not only to be understood of meat *temporal*, but of *spiritual* instruction. It was a high commendation of *Josuahs* resolution, *I and my House will serve the Lord.* That is the testimonie that God gives of *Abraham*, that he would instruct his *Familie*, he would instruct his *Children*, he would teach them in the way of the Lord; and if you will make a good account for your selves, you must looke to make some account for your servants, and your Children; that was the reason why our blessed Saviours care manifested it selfe so much for his Disciples, he had a care of all that he preached to, and taught, but a more especiaall care of them: there was never *Hen* so gathered her Chickins, as he clucked his Disciples about him, they were those that had a part in his temptation, they had fellowship with him in his *sufferings*; they were those that left all to follow him, they were those

those that were to enlarge the *Cospel*, to plant the *Church*, to be *Witnesses* to carry his name about all the *World*; it was necessary he should have respect to *them*, to instruct *them* by precept, and by example, and so he did. He did publish *Parables* to *all*, but he did *Expound* them to his *Disciples*; he laboured to gather *all*, he kept *them* still under his wing. He healed *all* Diseases, but he washed his *Disciples* feet; he *Preached* obedience to *all*, he practised obedience in a more particular manner before *them*: he called upon *others* to fullfill the *Law*, he fullfilled the *Law* to *them*; that they might be instructed, he eat the *Passover* with his *Disciples*. So I have done with the third thing, the last of the second generall.

I come to the 12. Verse, and that is the third generall part of this Text, which is the principall thing to be considered in it, the *successse*, and satisfaction that the *Disciples* received when they went to the good man of the house, to enquire for the *Guest-Chamber*. Christ tells them of the *successse* before they come there, they knew their Errand, how they should *succeed*; he will say thus, and thus, to you.

*He will shew you a large upper Roome furnished,
there make ready.*

In which consider onely these 3. things.

Here is something of *Christ*.

And it shews us something of the *Master* of the House.

And somewhat of the *Disciples* that were sent.

Here is the *Divinity* of the *Sender*, a manifest argument, and prooffe, of Christs *Divinity* that sent them, he knew before what would befall.

Secondly, here is the great *benignity*, and courtesie of the *Master* of the House that received them; he shews them

them presently, upon their word, a Roome, so, and so furnished.

Then, here is the *Businesse* that is given in charge to them that *went*, that were imployed; they must make ready in that Roome, and no other.

The first of these is the argument of the *Divinity* of Christ that sent them; and nor one argument onely, here are three couched in it.

Here is a prooffe of his Divine } Knowledge,
Pewer,
Provid.nce,

First, here is a prooffe of his Divine Knowledge; for it runs not thus, aske if there be a *Guest-Chamb.r*, but aske, *Where is the Guest-Chamber?* He knew there was one provided. It runs not thus, see if you can meet with one furnished, or if you can *induce*, and perswade him to fit a Roome, but he will shew you a large upper Roome, so, and so furnished. Christ *knew* it before.

That he had *all knowledge* as God, all acknowledge, there was never any so bold as to Question, he had all knowledge, *incomprehensible* as God, *created*, and *uncreated*, whereby he knew the Divine nature, as *Thomas Aquinas* sayth, *Abundanter*, and whereby he knew whatsoever is about the *Creature*, in a super-eminent manner. Not onely so, but he had *all knowledge* as man, by vertue of the hypostaticall union, there is a *communication* from the Divine nature, that there is nothing that is *done*, or to be *done* in any *part*, or *age* of the World, but Christ knowes it. It is the reason that *Socrates* in *Xenophon* presseth upon them in his time, to draw them to apprehend the *omniscience* of God (it may be much more pressed concerning the prooffe of the omniscience of Christ) dost thou think that the eye of man, then which nothing is more *fraile*, nothing more subject to
mis-

miscarry, the sight of it is so easily put out, dost thou think the eye of man can passe, can *discover* an object some *Miles* distant, that it can look up so high as *Heaven*? and shall we think that the eye of the *all-seeing God* doth not behold every thing at the *same* distance? Is it so, sayth he, that the *soule* of man, though it be in *one* place can think of those things that are done in the *utmost* parts of the *World*, and at the same *time* can passe along from *one* Country to *another*, from *Athens* to *Sicilie*, and from thence to *Ægypt*? and shall we not think that the eye of *God*, the eye of him that *made* the eye, shall not run through the *World* in a moment of time? It is plaine, and evident concerning *Christ*: things that were *distant*, he saw them as if they had been under his eye, and things that were *future*, as if they had been *present*. *Nathanael* when he was under the *Fig-Tree* when *Phillip* called him, *Christ* saw him; he tells the *Woman* of *Samaria*, what soever shee had done in her life, and yet he never met with her before. He tells these *Disciples* that they should meet with a man with a *Pitcher* of *Water*, and withall, what the *good man* should say to them. Sayth *St. Austin*, I doe not aske thee now, what is it that thou *dost*, or *speakest*, but what thou *thinkest* that he knowes not? Nay further, I doe not aske thee what thou *thinkest*, but what thou art *about* to think, but he knowes it better then thy *selfe*? He knowes what thou *wilt* think at the *houres* end; he takes notice of things that are done *privately* in the *House*, his eye pierced as far as the *Chamber*, and *Roome* of this *good man*, the *Owner* of the *House*, he saw what they were doing, the *Servants* *rubbing*, and all making *ready*, he discerned it. He was not in *Jerusalem* now, but in his *passage*, yet he saw what was done in *Jerusalem*, in the *House*.

Please thy selfe in thy *secrecy*, when thou art about
 sin,

fin, he observes all thy wayes, and knowes thy thoughts long before. Let the *wanton* get into never so abstruse, and *dark* a corner, the eye of *Christ*, the eye of *Majesty* will find him out: he sees that very *complexion* that the Daughters of *pride* lay upon their faces; not onely whatever good it is that thou *delightest* in, but whatsoever *evill* thou *committest*, it is all brought within the compasse of *Christ's* eye.

Secondly, as it is a prooffe of his *omniscience*, so it is a prooffe also of his *divine* power; in that he doth not onely see what is done, but *incline* the good man of the House to *yeild* to their motion. Which way soever we looke on it, we shall see a beame of *Omnipotency*; for it must be one of these two wayes. Either the Master of the House did *provide* the Roome on purpose for *Christ*, or for *himselfe*, or for some *other*. If he provided it for *Christ*, then his power was manifested, that being *absent* he could encline the heart of a man that knew him *not*, to make a Roome ready by the *instinct* of the Spirit. We read of no Message that he sent *before*, nay, surely he sent *none*, we read not of any word that passed before, and yet as if there had been a *contract* between them, he makes the Roome ready for *Christ*.

If you take it the other way, that he made the Roome ready for *himselfe*, and his owne *Friends*, for the eating of the Passover, there was a beame of *Christ's* power too, that that which he had provided for *himselfe* by one word speaking, by this *short* Message by the Disciples, he *diverted* his purpose, and that which he had provided for *himselfe*, he gives it to *Christ*. The greatest argument of *Omnipotency*, is this, to worke upon an object that is most *resisting*, to work upon an object that no Creature can work upon besides; and such an object there is none like the *heart* of man; it is not in the

Power of any Creature, nay, not of *all*, to *incline* the heart of *man*, but onely God; and of all other things there is none but hath *lesse* resistance in it, then the heart of man, before it be *sanctified*. And yet God by his Spirit, he works even upon *that* to incline it, and works *sweetly* as well as *powerfully*, to make it *pliable* to his owne motions. That was an argument therefore of the *Omnipotency* of Christ, that at such a *distance* he could incline the heart of this man, either to make ready a Room for *him*, or to give that Roome that he had made ready for *himselfe*, without any *scruple*, or dispute at all. He shewed hereby, sayth *theophilact*, that he can even by a few *infinite*, *vanishing* words, uttered by his Disciples, make, and *incline* those to receive him, that did not know him at all. So it was that he wrought upon the heart of the *Thiefe*, when he was upon the *Crosse*, to make him confesse him; so it was, that he wrought at the *same* distance upon the heart of *Mary Magdalen*, to make her *tumble* her selfe, and cast her selfe downe. So it was that he wrought on *Zacheus*, when he was in the *Tree* to behold him, readily to give him entertainment. So he wrought upon the *Prodigall*, to fetch him out of a far Countrey: so he wrought upon *Peter* with a cast of his eye, he looked on him. It was not the cast of Christs eye, but the power of his Spirit, that *Omnipotent* Spirit of Christ that brought him to *repentance*, to which nothing is able to be resistant. That is the second thing, it was a proofof his *Divine knowledge*, and of his power.

Further, it was a proofof his *divine providence*, for that is the chiefe; in that he doth incline the heart of this man, and order things of an *inferiour* nature, to *divine* purposes. Whether it were so, that this good man, the Master of the House, had provided this Chamber for the *Passover*, for his *owne* celebration, whether

it were a Roome already furnished to civill respects; here it is that the providence of Christ appears as God, that even that which was for civill, and ordinary respects, he orders so, as it shall serve for religious uses. It is his providence that Governs the World, that takes notice of all things, and brings glory out of the least effect, of what kind soever: of what condition and note soever the creature, and action be, it is within the compasse of Gods providence, and the providence of God so regulates it.

Let the Epicures, and Atheists of the World, dispute against it, that it is a disparagement to God to know the least things. Shall his providence goe so low as to number our hairs, to take notice of the leaves of the Trees that fall? We see not his end in it, but God knows it. Nay, in our selves we may see that it is no dishonour to God that these things fall within his providence, how must not he take notice of that of which he cannot be ignorant, but it is no disparagement. A godly man can draw wise conclusions out of things of lesse note. The falling of a Leafe from a Tree; the going out of a Bubble in the water, there is nothing of lesse note then this, yet a wise man will draw holy conclusions hence; he sees the leafe of a Tree fall, thinks, he so must my life; he sees the bubble breath out, and sayth he, so must my soule. If a wise man take notice of these things, to draw them to religious purposes. Shall we not think that God can draw infinite conclusions from such meane things.

St. Austin, in his Commentary upon the Psalmes, he takes the Epicures, and reasons with them: those that disputed against Gods providence, as if it were a disparagement for God to take notice of inferiour things. One Argument that they brought, was, what the reason was, that it should raine on the Sea? The Sea needs no Water; there is the concurrence of water; they make the

argument; thus, how this should come to passe, that the *Earth* gapes for mine, and gets it *not*, and the *Sea* hath a *bandage* of water, and yet it *raines* upon it at the *same* time, *what* is *providence*? *Poore* Creatures (sayth he) that doe not consider the *end* of things. Is there *no end* that God *raines* upon the *Sea*, though men could not find it out; but we may find it: there are *Fishes* in the *Sea* for God to *nourish*, living in the *salt* water, how doe they *leap* and *rejoyce* at the *sweet* raine? How doe they *leap* at the *sweet* water? they can *ferch* it out of the *salt* *Sea*. Then, here is the reason, sayth *St. Austin*, it *raines* upon the *Sea* where there is water enough for the *feeding* of the *Fishes*; it *raines not* upon the *Earth* where there is need of water for the *punishment* of *man*.

Another Argument they brought, was this, what was the reason that the *lightning* should strike the *Mountain*, and yet not strike the *Robber* that is at the foot of the *Mountain*, that is by the way, that takes a *Purse* at the *same* time; where is Gods *Providence*? what is the *Mountain* the better, or the worse, for the striking of the *lightning*? If Gods *providence* were *manifested*, he would strike the *Thiefe*, the *Mountain* hath done no *evill*.

See their *vanity* (sayth he) that will search into the depth of that *providence*. *Percutuntur montes, &c.* Therefore the *Mountaines* are smitten that doe not feare, that men might feare that should have beene smitten. Among your selves doe none of your *Wives* beat the ground when the *Child* cries, to make the *Child* affrayd? Ye your selves will beat the *Earth*, that the *Infant* may be afraid, and tremble, and will you not suffer God to make *lightning* to fall upon the *Mountaines*, to make men afraid, that they may be warned?

Another Argument was this, what was the reason that Gods *judgements* doe *overtake*, and fall upon the heads.

heads of godly persons sometimes, and doe not take the wicked where is providence?

Nay, there Gods providence is seene, in that that seems a judgement to us, that falls upon the head of a righteous man, God knowes him to be ready, he takes away those that are *fitted*, and it falls not upon the head of the *impenitent*, God spares him that he may repent; here is the Argument of Gods providence while we reason against it. But see the *iniquity* of these men; if they come into a *Smiths Shop* and see here the *Anvill*, and there a *Hammer*, and here the *Trough*, and there the *Fire*, they would not take upon them to *dispute*, and aske the reason of the *Anvill* being here, or the *Trough* there; why? Because they are *unskillfull*, and ignorant, and they would say within themselves, the *smith* knowes the reason of all these things, though I doe not that am ignorant. Look but on the *iniquity* of these men, they will not find fault with the *smith* in his Shop, in the *Mysteries* of his Trade, because they *know* them not, yet so *presumptuous* are they, as to call Gods providence in question, that they are ignorant of. It is just so in other questions that they propound, what is the reason that God should take notice of *inferiour* things? Nay, all these *inferiour* things, God can extend them to *holy* purposes. What is of less moment then a *Crow*, or a *Raven*? Yet God by his providence feeds them, and made them feed *Elias*. What is of less value then a *haire* of ones head? Yet even from them God drawes an argument of his providence, the *Haires* of the head of the three Children were not singed in the *Furnace*. What is of less moment then for a man to beare a *Pitcher* of water? What is a *Pitcher* of water to Gods providence? Yes, God guided it to a good end, to the *Disciples*, shewing them hereby where they might eat the *Pasche*. What is of less notice then the

rubbing

rubbing of a Floore, then the dressing up of a Chamber? Christ by his providence saw this, and ordered it at the sametime for the place where he would keep the Passover, and bring glory to God. So, though we see not the reason of these inferiour things God doth, he can draw great conclusions out of meane things; there is not the meanest Creature in the World, but God takes notice of it.

But there is a difference (and so I conclude the point) Saith St. Ambrose, we are not such flatterers of Gods providence, as to think that it is equally communicated to all. He regards other Creatures in generall, but man in speciall. God takes care even over the lowest Creatures, of every Worme, but it is for the governing of them. He gives inferior Creatures no precepts. Doth God take care for Oxen, sayth the Apostle? That is, doth he take such care for Oxen as he doth for men? Sayth St. Bernard, the providence of God extends to all, but his particular care extends to his Spouse, to his chosen. Out of those other Creatures it is, that God drawes particular conclusions of good to them. If a man should have come into this Roome, he would have thought it had beene for other purposes, Christ directs it to the glory of God, that that very Roome that was so furnished, should be employed to eat the Passover with his Disciples. So I have done with the first.

There are two points behind, I shall be brieve in them. We see concerning Christ, here is a prooffe of his divine knowledge, of his power, and of his providence.

The next thing is to consider the humanity of him that received him (and that is more for our use) A man would have thought that there had beene a contract between this Master of the house, and Christ, that he made ready the Roome when he sent, so freely. There was

was but one word spoken, there was no *deniall* received, there was no *dispute* made; had it not beene that the great, efficacious power of the spirit, had wrought mightily, and strongly upon his heart, he could not have assented so presently. Therefore I will refer it to 3. heads.

First, it was the assent of a *pious heart*; it makes not disputes, and sayth, *Who is your Master? The Master sends, Who is he? Upon what acquaintance? What have I to doe with him? How came he to know that I have a Roome furnished? Must I find a Guest-Chamber for him? It was the answer of Nab all, Who is David? And who is the Son of Jesse? Shall I take my Bread, and my Water, and my Flesh that I have killed for my Shearers, and give it unto men whom I know not whence they be?* It is the answer of the obstinate heart to God, when he comes to knock; *Who is he that would enter? Is it the World? or the flesh, or sin? here is a Chamber provided; if it be God, there is none at all.* This good man he raiseth no scruples, why; I am to keep the Passover my selfe; shall not I be obedient to the Law? Must his obedience exclude mine? Besides, I cannot doe it without a great deale of hazard, and danger of the Scribes, and Pharisees, they will know that I give entertainment to him, I shall bring my selfe in danger; He is not ignorant how they will hate for him, and how they persecute this way to death, and will he have a Roome in my House? He must pardon me. He hath none of these fears, he makes none of these scruples. That is the nature of true piety, it raiseth no vaine fears, if there had been fears entertain'd in the way, we had had no Martyrs. It never sayth, *There is a Lyon in the way*, but leaps over all obstacles. If Heaven, and Earth should all be crushed together, it leaps over all impediments to come to God. So it was the Assent of a *pious heart*.

Secondly,

Secondly, it was the assent of a *charitable heart*, it was a motion of *charitie* that was made, as well as a motion of *pietie*: therefore hee makes not any *covetous* demands first, here is a *roome* indeed that may serve your Master, but what will you give? at this time the whole Citie of *Jerusalem* is full of people, and I can have *great* allowance for my lodgings; will your Master pay for the hire of it? he makes none of those demands; nay he pretends not any *excuse*; it is true, I *had* a roome, but it is taken up *alreadie*, there are friends in it, I am sorry you came so *late*, if you had come *sooner*, I should have beene willing to pleasure you, but now it is past: he layes in the way no *discouragements*, here is a guest-Chamber, here are *diverse* Chambers, any of these *inferiour* ones, if any of these will please and content you you shall have them, but I may not part with my *best*, I must not have it *soiled* and wronged, it cost much *paines* in trimming; there are *more* of these objections. *Charitie* casts no *doubts*, it makes no *scruples*, I shall want my *self*: but with a *free*, and *large*, and *chearefull* heart he assents to the motion, as soone as it is made: they doe but *speake*, *Where is the guest-Chamber?* and he carries them to it, *here* it is, and shewes them the roome so furnished.

It is the propertie of *charitie*, and *pietie* to give *presently*, and to give the *best* to God: true *pietie* will not set the Tith-cock at the *end* of the land, and it may be the *worst*; it will not bring the tith-pig to *cling* together; no, but out of a *large*, and *beautifull* heart, it saith, it is *Gods* portion, he shall have it *freely*. This roome is not mine, so much as *Gods*: here take it, let your Master come, and *inleane*, my house shall be *blest* with him.

Thirdly, it was the assent of an *obedient* heart that knew

knew that his house should be *honoured* by the presence of Christ, he knew where Christ came, he brought a *blessing* with him: he knew this roome should be recompenced, that he should have a roome ten thousand times better in *heaven*, than he should have one of the *mansions* that Christ had prepared: he knew that he cannot want a lodging that gives Christ one, therefore he provides a large roome, the best, that was most fit for the *traine* of Christ, a *great upper roome*, it was most *sure* for Christ to be in a *loft*, because of the *Pharisees* that lay in wait for him, a roome *furnished* was most answerable for so great a guest as Christ: a roome *prepared*, this was the roome.

Shall my house be honoured with such a guest thought he? will he come, and visit me; will he tread on this floor, O *welcome*! welcome Saviour to my House. Must the *Temple* remove out of its place to my House? Shall my House be the first *Christian Church*? Will Christ here keep his *last Passover*? Will the *Son of God* come under this *Roofe*? The very *stones* of the wall will *leap* for joy at his presence, it is to be feared the House will *fall* with joy; nay, I am sure the House will *stand*, because he will *support* it. But I am *unworthy* he should come under my *roofe*, I have no *fit Lodging* for so great a Guest: but if he will needs come, why doe you aske for a *Chamber*? Take the *whole*, not a *Roome* onely, but the whole *House*, and not upon *hane*, but upon *Gift*. It is *mine* no longer, my *Servants*, and *Friends*, and *Children*, and *Wife*, and my *setse* and all will goe out, that Christ may come in. Thus it is likely he spake, he gave no *churlish* answer, he gave even that answer that Christ set downe; he that inclined him to *give*, inclined him thus to *answer*.

How can the heart denie God when he comes to beg?

When he that gives all comes to ask? He comes oft to us, and goes away without his Errand. He comes oft times in the habite of a Poore man, and begs a lodging, and asks for the Guest-Chamber, and the Roome, there are many that are furnished for worse uses, and never a Corner that Christ can be thrust into. He that found a roome in bloody Jerusalem, is excluded out of the Houses of many Christians, and left in the streets. He comes oft, and solicits thy beggar, and speaks to thee to pay him his owne, not thine, to pay his Tithes, to burne thy double Leases, to Cancell thy soule-condemning Customes, to restore those things that thou hast taken away from him, by Laws as wicked as he that made them: thus he calls for his owne. The entertainment that this humble man gave Christ in the Text, he finds it not with us; we are so far from giving him a Chamber, that we shut him out of the House; we are so far from giving him any thing that is ours, that we take from him that that is his. We take the Houses of God into our owne possession: Churches, and Chancells are in the power of lay-men; poore Ministers, they bury, and secular men they have the fees. The *Sun, Eum Sanctorum*, that the high Priest onely might enter into, and onely once a yeare, it is now in the possession of lay-persons, the place that answers to that, the Chancell, and the Church. Is this an argument of a heart that would receive Christ? Would we part with any of our Rooms for Christ, that have taken these from him? Think of it, think of it; it may be that little moytie of their estate, is that that makes all moulder away when all is done; for whosoever hath right to them, you have none. It was a better resolution that this man makes to himselfe, and we should practise that.

I have done with the second thing. Here is the divinity of him that sent them, and the great benignity of him.

him that received them; as soone as they had made the motion, he welcometh it.

Now thirdly, here is the last thing, and then I have done; here is the *businesse* and imployment of them that did goe, *There prepare*, and no otherwise. Christ, as he sent a *Message* to him, so he gave a *Commandement* to them, he made them his *Harbingers* to mark out his lodging, and directs them *what* lodging he would have, as though he had beene acquainted in the House. Make ready, there prepare for the *Passover*. It was the Command that was then given to them, but it is a great deale better direction to us, and concernes us more then it did them. It hath a truth now, there is a Roome of this nature that Christ will be entertained in; it must be a large upper Roome, and a Roome furnished. St. Bernard observes it, that there are three Guest-Chambers, there are three Rooms in which Christ is received.

There is the Chamber of the *Scriptures*, that is a large Roome, because there is in it all saving Truths. That is an upper Roome, because it was penned, and inspired by the *Spirit of God* that came from above. That is a Roome furnished, there is a storehouse of all comforts, upon all occasions: for men in want, for men in affliction, for men in prosperity, for young, for old, for all sorts; there are truths to be applied, and directed. When is it that this Room is prepared? Then the Roome of the *Scripture* is prepared for God, when the bread of life is rightly broken, and divided to the people; then this Roome is made ready for Christ.

Secondly, there is another Chamber, and that is the Chamber of the *Church*. All the properties also meet in this Roome; it is a large Roome, the corners of it spread to the utmost parts of the Earth. And it is an upper roome, the upper part of it is in Heaven, the Church

triumphant, and thence it is, that all grace comes, and falls upon it. It is a Roome furnished, sayth *Jerome* well. It is furnished with variety of gifts, and graces, with variety of Scriptures, and Sacraments, that God hath provided, and appointed. It is a dining Roome, it is a Supping Chamber. It is a Guest-Chamber, properly, that sayth *Jerome*, because there it is that we meet at the Lords Table, we partake of the Lords Supper, even to the end of the World. The Church of God, it is a supping Guest-Chamber. When is this Chamber provided, and prepared for Christ? Then when the wheat is gathered into the Garne, then when men are gathered into the bosome of the Church, and preserved there, then, when they are built up in this holy faith, then this Roome is prepared. 72

Thirdly, there is yet another, the Chamber of the Conscience, the Chamber of the heart, that is *Cenaculum* too; a spirituall supping Roome, and place for Christ, and the Spirit of Christ, *I will come and sup with him*, sayth Christ in the Revelation, Chap. 3. 20. *I and my Father will come and sup with such a man*. Christ will come and sup with that man that receives him: he will sup with the faithfull soules; that is, he will dwell there, and take up his lodging. Here is the Roome that Christ wants, and that is the Roome that we must prepare. It was a materiall Roome that they were to provide, that Roome that God calls to us for, is the Roome of the heart. Think not that it is the Roome, the Chamber, as *St. Austin* sayth. Christ alludes to it, when he sayth of the godly man, that in Prayer he will get into his Chamber, and shut his Doore. Every man that will pray aright, enters into the Chamber of his Conscience. *David* sayth plainly in *Psal. 4*. Enter into your Chamber, into the Cabin of the heart, this is the Roome that we must provide.

vide. It hath all the properties too, God will not feast in any other hearts, then those that are *provided*.

First, it was a *large Roome* where the Lord did institute, and eat his Supper. A large Roome is an *enlarged heart*, enlarged with *Devotion*, and *thankfullnesse*. We must not put Christ in a corner, we must not *pen* him up. He will have the *whole house*, and the *whole heart*, it is that he calls for, *My Son give me thy heart*; that is as much in effect as *Where is the Guest-Chamber?* there I will lodge, there I will baite, and there I will stay, and abide and dwell, make ready that *Roome*, let it be a *large Roome*, and a *large heart* for God.

Secondly, it must be an *upper Roome* too, the *heavenly heart* is the *upper Roome*, a heart *lift up*, it is the word that is used in the *Psalmes*, *I lift up my heart*, yet we keep them *grovelling* upon Earth. Art thou not ashamed? Look upon thy selfe, why hath God given thee *eyes*, and set them in *that place aloft* (whereas he hath set them *forwards* in other Creatures) but that they should be *lifted up* to Heaven? Why hath God given man a *Spirit*, and not other Creatures, but that it should be *lifted up* oft? Is it not a shame then to have thy *head aloft*, and thy *heart below*, grovelling upon the Earth? Is it not a shame for thee to be *upright in body*, and to *creep* upon the Earth in thy *mind*? God, that cannot away with a heart that is *puffed up*, he expects a heart that is *lifted up*, and thus elevated to him.

Therefore in the Old Testament we find, that in all holy performances, to signify the *elevation* of the heart, the Saints went *up*; Christ would be transfigured in the *top* of the Mount; he often Preached to the People from *Mountaines*, to note his *Heavenly Doctrine*. He did oft withdraw himselfe for Prayer, and he prayed upon the *Mountaines*. So did Daniel get himselfe into

an upper Roome. So Peter, in the *Acts*, he got to the top of the House, not onely for privacy, but to note, that a man that will goe to meet God, he must *ascend* higher in his spirit. Therefore Jacob saw a Ladder in his Dreame, to note, that every man that comes before God in Prayer, or in any holy performance, he must *ascend*. Sayth St. Ambrose well, *ascend* thou in holy performances, let thy heart be *lifted* up. Doe that indeed that thou art incited to in receiving the Sacrament, *Lift up your hearts*, it must be a Roome aloft, an upper Roome, *We lift them up to the Lord*. Then know, if thou wilt be partaker of those divine Mysteries, if thou wilt have true comfort of that *supreame* union, as St. Austin speaks, *Pietas, &c.* Devotion will knit those together, that the Elements in the World hath seperated; we are *seperated* from the Saints in Heaven, but *faith*, and a heavenly conversation will knit us together; we shall have *union* with that society. If we will give God a Roome fit to welcome him, it must be a large Roome, and an upper Roome, a heavenly heart.

Lastly, it must be a furnished Roome; what is the furniture? The variety of graces wherewith the heart and Conscience of a man is to be adorned, that is the Furniture. Carefull we are to provide furniture for our bodies, and for our Houses, and for our Chambers in which we lodge, but there is a Chamber that is in us, that is neglected. The Saints of God had a care of this, sayth St. Bernard. Every Saint provided some furniture when they came to God. Mary Magdalen, the furniture that shee provided was in *humility*, shee laid a sure foundation. Thomas the Apostle, he made his provision in *solidity* of faith. John the Apostle, he made his provision in the enlargement of love. Paul made his furniture in the in-
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imate, inward secrets, and *Mysteries* of divine wisdom; and Peter, his in *repentance*. So every one that will receive Christ, and wellcome him, must make *provision*. What is the provision that he requires? *Faith*, and *repentance*; the *beleeving* heart, and the *penitent* heart. Let the roome be *washed*, let there be *repentance*, and then it is *provided*. Let the Roome be *swept*, let there be *faith*, and then it is *provided*. These are the *hangings*, and the *furniture*, and much *more* that you may add in your owne *Meditations*. This is the heart where Christ will lo ge. Remember these things you that are to receive the *Mysteries*. This man that gave entertainment to Christ, thought it a *dishonour* to bring him into any Room that was not prepared, he made it ready before Christ sent, by the *instinct* of the Spirit; by one word of the two *Disciples*. God sends to you, *Disciples* not so powerfull in speaking, but *Disciples* after *Disciples*, and intreats you to make ready. He sends not a *Commanding* word, where is it? He asks not so; but he *beseecheth* you that you would make your hearts ready.

Now is the *solemne* time to bring *furnished* hearts; it was at this time, when Christ went in *triumph* to *Jerusalem*, they cut boughs of *palme*, and strewed them in the way, to shew that he was the only *Conquerour*, it was then that they cut downe boughs of trees; to shew how powerfull the *Evangelicall* *Axe* was that was laid to their consciences, to bring them to the duties of *pietie*, they did not only strew *boughs*, but their *garments*; that is, *saith* St. *Ambrose* well, all their *glorie*, and *dignitie*, they were not ashamed to lay all at Christs feet; it may be some of their *cloathes* were *costly*; you, will not part with a *fashion*, you will not consecrate one to Christ: nay, the more you are spoken to, and *entreated*, the more
you

you encrease in your *exorbitancie*. Doe you think that ever Christ will lodge in that *bosome*, that is set to sale to every *ludibrious* wanton eye? will Christ take his roome there? judge ye; thinke with your selves, will he remaine in that *braine*, to sanctifie the imaginations of it, that is so *frizled*? and that he will glorifie that *face* that is so altred to *another* colour then he gave it? doe you *furnish* and provide your bodies so for Christ? cares he for these *carriages*? must these be your *Easter* entertainment? will ye thus prepare to come to the Lords *Table*? I tell you, I am conscious to my selfe of worse infirmities then you have. I dare not deny to administer the sacrament to any man that reacheth out his *hand* to take it; if there be any that goe on in sinne, my *charitie* shall thinke that there is *repentance* within: but I doe it with a *trembling* heart: I rather wish my selfe *No Prophet*, nor the *Sonne of a Prophet*. Never come to Church and receive those *mysteries* in such a *habite*: where the *outward* vanitie is, I say, there is not the *inward* preparation, there is not a making *readie*.

Wee had need to provide more *zealously*, and *carefully* for the eating of the Lords *Supper*, then they for the *Passover*, it is a Sacrament of more worth and *eminencie*.

O that there were but the same man to guide you! the man with the pitcher of water.

I come to you with the *booke*, and with the *word* of God, follow yet that direction; and if you will give me the other, so shall you have the approbation here that Christ gave this man he shall not say, *where* is the *guest-Chamber*? but I have found it, here
is

is a heart for me to *dwel* in, and *reside* in; even this man is he that hath chosen me an *upper Roome*, *large* and *Furnished*, there I will *prepare*, and make readie. So much for this time.

O o o

Angells

is a heart for me to dwell in, and reside in; even this
man is he that hath chosen me an upper Room, large
and windowed, there I will prepare and make ready.
So much for this time.

Angels

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Angells Inspection
DELIVERED
IN TWO SERMONS,

BY

That Learned, & reverend Divine,
RICHARD HOLSWORTH,
Doctor in Divinity, somtimes Vice-
Chancellour of *Cambridge*; Master of
Emmanuel Colledge, and late Preacher
at PETERS POORE in
LONDON.

EPHES. 3. 10.

*To the intent that now unto the principallities and powers
in heavenly places, might be knowne by the Church, the
manifold wisdom of God.*

LONDON,
Printed by M. Simmons in Alders-gate-streete. 1650.

Angells Inspection

DELIVERED
IN TWO SERMONS

BY

THOMAS, & Reverend Divinity

RICHARD HOLSWORTH,

Doctor in Divinity, sometime Vice-

Chancellor of Cambridge; Master of

Trinity College; and late Preacher

at ST. MARTIN'S in

LONDON.

Printed at

the Press of J. Sturges, at the Sign of the Anchor, in St. Dunstons Church-yard, near St. Dunstons Church, in the City of London.

LONDON

Printed by M. Sturges in White-chapel, 1750.



SERMON F.

I PETER I. 12.

*Which things the Angells desire to
looke into.*



THAT the Mysteries of the Gospell are things well worthy the Studie of *Apostles*, I shewed in the beginning of this Feast, from the Text that I handled the first day. I then spake of it, and I hoped then to have made an end of these Meditations. Then I considered, that as I began this Feast with speaking of *Mysteries*, so there could not be a better Subject chosen for the sealing up of the same. And this Text that I have chosen now, will answer that first Scripture, for indeed it is much at one, for it shews that the Mysteries of the Gospell, are worthy not onely of the study of *Apostles*, but of *Angells*. Therefore it is that I have now made choise of this Scripture to be the accomplishment, and fullfilling of that first dayes. Indeed they were very far fetched; however they have a good dependence in this Chapter of *Peter*, yet they might have as good connexion to those words of *Paul*. *That I should make knowing the Mysteries of the Gospell, sayth St. Paul;*
that

that is the Text I began with, and these words added to that, make it full and compleat. *That I should make knowne the Mysteries of the Gospell, which things the Angells desire to looke into.*

It is a Scripture that hath some difficulty in it, and will be well worth our study, especially since it speaks of *Angells*, and agrees with the solemnity that is past, in a better, and nearer nature then the former. The first Text told us of the *Christians Christmas*; this Text goes further, and tells us how it is observed by the *Angells* themselves. That seeing it is the birth of Christ that administers joy to the *Angells*, it is the common theame of both, let us now see in these words the common studie, and inspection, and speculation of both.

That the incarnation of Christ, it was to be the rejoycing of the *faithfull*, our blessed Saviour shews, in *John 8. Abraham desired to see my day, and saw it, and rejoyced.* That it was the common study of the *Prophets*, St. Peter shews it here, *The Prophets enquired after it: that it was the common study of the Apostles*, St. Paul tells us, *I desire to know nothing but Jesus Christ, and him crucified: that it is the common studie of Saints*, the same St. Paul saith, *Ephes. 3. That ye may be able to comprehend with all Saints, what is the height, and breadth, and length, and depth, &c.* Now that it is the common study of *Angells*, St. Peter tells us; after that he had mentioned the sufferings of Christ, and the glory, and the descent of the Holy Ghost, and the Preaching of the Apostles; he closeth all up with this honourable conclusion, *Into these things the Angells desire to looke.* That I may the better therefore goe on with the resolution, and full explication of these words, I will reduce all that I am to say of them, to these three parts, that naturally rise out of the consideration of the words.

Qui Angeli.

Que bona.

Quis radix desiderij.

Who are the *Angells* here spoken of, whome the Apostle sayth They desire to looke into the Mysteries of the incarnation?

What those good things are that they desire to looke into?

And what is the *root* of this desire, that carries them to this inspection? These are the three things I shall consider.

First, *Qui Angeli*, who these *Angells* are, *Didimus Alexandrinus* in his Commentarie upon this place (it seems in his time they interpreted this place. of the *evill* Spirits, the *evill* *Angells*: and *Lorinus* the Jesuite he goes about to shew so much out of *Clemens Alexandrinus*, that *Clemens* not onely (though I find not the place) makes mention of the Interpretation, but refutes them. Therefore here now there is good occasion given, to search well into the first thing, to know *who* these Students are, these that are the glorious *beholders*, and *Scrutators* of this heavenly mystery, that are the inspectors here spoken of; these good *Inquisitors*, to know *what* *Angells* they are. Therefore briefly I will reduce it to these Propositions.

The first, *Negative*, that the place cannot possibly be understood of *evill* *Angells*, of *evill* Spirits, for these two reasons.

One reason is taken from the *name*, and appellation of *Angells*. Though the *name* be given sometimes in Scripture to the *evill* Spirits, yet generally when it is applied to them, there is some word of *addition* annexed, whereby it may be knowne of whome the Scripture speaks. The *evill* *Angells*, the *Angells* of *Satan*, the *Angell*

Angell of the *bottomlesse* Pit: the Angells that kept not their *first* estate, the Angells that *sinned*, and the like. Or if there be not some such *clause* of *addition*, yet there is alway some *circumstance* of *Interpretation*, that directs, and points out who those Angells are, when the Scripture calls those *evill* Spirits *Angells*, as, *The Devill and his Angells*, *Reu. 12.* *Know ye not that ye shall judge the Angells*, *1. Cor.* Every one must needs be sure that this is meant of the *evill* Angells, it cannot be meant of the good. There is some *circumstance* alway in the Text, that points it out, when they are said to be *Angells*. But for the *holy* Angells, the *blessed* Spirits, they are frequently, and generally called so in Scripture, for the *most* part (if not *alway*) when this word is *simply* met with, it is applicable to good Angells.

And the reason is very evident, because the *name* of *Angell* is a name of *function*, by *nature* they are *Spirits*, by *Office* they are *Angells*, it is a name of *Office*, and *function*, and *employment*; since the name of *Angell* is a name of that holy *Office*, and *employment* that Gods puts them to, and since the good Angells are *onely* put by God upon such *employments*; the *evill* Angells have *onely* his *restraint*, and *permission*, they have not his *direction*; therefore the name of *Angell* cannot properly be applied to *evill* Spirits, without *abuse* of the name. Though they be *Spirit*, as the good Angells are, they are not *Angells* properly, by *nature* they are *spirits*, but by *employment*, *Devills*, in *malice* *Devills*. But the other, as they are in *nature*, *Spirits*, so in *employment* they are *Angells*. Angells, that is, *holy* Angells, because the name is generally applied to good Angells, when there is no such *addition*, that reason is sufficient. That is one reason why it cannot be meant of *evill* Angells, but that is not all.

Another reason is taken from the *latitude*, and *measure*, of the *knowledge* of *Devils*, and *evill* Angells. Though their *knowledge* be great of *naturall* things, and much strengthened by *experience*; yet for the *Divine* Mysteries of redemption, their knowledge is altogether *defective* in it. They are very *cunning*, it is very likely, in the Scriptures, because they may have them ready to *ensnare* men, but the *saving* Mysteries of the Gospell, I make doubt whether they *truly* understand them. I am confident the Devill did not understand the first Promise that was given so long before, how the *Seed of the Woman* should *breake the Serpents head*, before Christs *Passion*. He was not *sure* that the Son of God should take our *nature*, and that Christ was *he*, till after the *Resurrection*; their knowledge therefore in *Divine* Mysteries is very short, and they care not to better it at all, for, the more *knowledge*, the more is their *Torment*; they care not to better it, unlesse it be for their owne *ill* purposes, that they may make that knowledge a *Snare* for men, and a help to *temptation*. See it in *two* great Mysteries.

One great help of our Redemption was, the *Passion* of Christ; it is the generall Tenent of the Fathers (and upon good reason) that the Devill was altogether *ignorant* of it, before it was *accomplished*. Therefore St. *Austin*, and Pope *Leo*, give this reason why the Devill did goe about to *hinder* it by all meanes, when it drew to the consummation, because then he understood that his power began to be *abolished*. If the Devill had *certainly* *knowne* that by the death of Christ, his Kingdome should haue beene *demolished*, and his power *destroyed*, it is *probable*, nay, it is *certaine*, that he would not have gone about to have stirred up *Judas* to betray his Master; or the *High Priest* to have shed that innocent blood. There-

fore St. *Austin*, and *Leo*, and others observe, that that *Dream* that *Pilats* Wife had concerning our Saviour, when shee said to her Husband that he should *not have to doe with that just man*, to prevent his Sentence; diverse of the Fathers are of Opinion, that that *Dream* was suggested by the *Devill* (though others are of another Opinion, and upon better ground, yet that was their Opinion) that thereby he might hinder the *suffering* of Christ. And others thinke upon the same ground, that he was the means of instigation, why *Judas* did bring back the peices of Silver, and deliver them to the *Priests*, and acknowledged that he had *betrayed innocent blood*, that he might *stay* the *Passion* of Christ, after he knew, or came confidently to *think* that he was the Son of God.

As he was ignorant therefore that his Kingdom should be destroyed by the *sufferings* of Christ, so he was ignorant of the first *Mystery*, Christs *incarnation*, and our *Redemption*; he was ignorant of the birth of the Son of God, that the Son of God was borne into the World; though he confessed oft, *What have we to doe with thee, thou Jesus the Son of God?* It was a forced confession, and St. *Jerome* sayth well, he was rather forced, then confessed. But however, at the beginning he knew it not; when Christ set upon his ministeriall function, at the first, before his *Miracles* were wrought, though he had a testimony from *Heaven*, yet when Christ went into the *Desart*, one of his *Temptations* was, if it were possible, to sound out whether he were the Son of God, or no; therefore he puts it with an *if*, *If thou be the Son of God*; it was the voyce of one that would make *triall*, as *Hillarie* sayth. It was a *doubtfull* Speech, as *Chrysostome* sayth, he was in great *doubt*, he was at a *stand*, he knew not what to think, he was blinded with the lustre of the hypostaticall

call *union*, it was a *Mystery* that he could *not* apprehend. He could not make these *two* ends meet together, when he saw Christ in the *Desart*, his long *fasting*, and that he was *hungry* in the end, he could not make these possibly *meet*, that these two should stand together, that the *Son of God* should be *hungry*, he understood it *not*, that the *Son of man* should *fast* 40. dayes, he knew it *not*. He knew not the *Mystery* of the hypostaticall *union*, therefore he comes, *If thou be the Son of God*. He laboured indeed to looke into the *Mystery*, because he knew it *not*; but it was not a disquisition of *piety* that he might *believe*, but of *curiosity*, that he might *know*. He laboured to *pricke* into it, not out of *love*, or *hope*, that it might be so, but out of *fear* that it was so. He knew well he was to have *no* benefite at all by the *incarnation* of Christ, and therefore could have *no* *love*, and because *no* *love*, *no* *hope*, and because *no* *hope*, he desired not to make any *due* inquisition into it, he could have *no* desire of it.

But the *desire* in the Text is a *holy* desire, and a *holy* inspection, being a *holy* desire, and a *holy* object, and a *holy* inspection, it cannot possibly be understood of the *evill* Angells. There is the first Proposition *negative*, upon these two grounds the *nature* of *Angells*, and the *knowledge* of *Devills*, it cannot possibly be meant of *evill* *Angells*. 2ly As it cannot be meant of *evill* *Angells*, so, it must necessarily be meant of *holy*, and good *Angells*, that is the *Affirmative* Proposition. For the good *Angells*, their *spiritual* eyes are *fitted*, they are made *capable* of such *Mysteries*. The *Mysteries* of *faith*, they dazzle the eyes of *evill* spirits, they are not able to look on them, or if he could, he hath *no* *desire*, because he finds *no* *sweetnesse* at all, in the *Mysteries* of *Salvation*. All his *motion* is to *evill*, all his *contemplations* are about *evill*, he *moves* onely to *evill*, he cannot move to *good*. Where-

as on the contrary, the good Angells, Nazianzen exprefeth it well of them, they are altogether *unmovable* to *evil*, they have onely *motion* to that that is good. Now here in this place, the *object* spoken of, is good, the *speculation* spoken of, is good, the *desire* is good; the *intendment* of these inspectors is good; therefore these *Inspectors* must be the good Angells, for three reasons.

First, because the good Angells, their *ministration* was still used about the Myfteries of our *Salvation* in *Christ* our *head*.

Their *ministration* was used in relation of the *conception* of *Christ*, and the *manner* of it, in pointing out the *name* of *Christ* what it should be. Their *ministration* was used to *Christ* in the *Defart*, after his *Temptation* was past: their *ministration* was used to *Christ* in the *Garden* in his *Agonie*, they came, and comforted him: their *ministration* was us'd about the *Sepulchre* of *Christ*, after his *Refurrection*. It being so, that they are *employed* about the Myfteries of our *Salvation*, we need not wonder if they make it their *study*, and *speculation*.

Secondly, their *ministration* was used in the Myfteries of *Salvation*, in the *Saints* that are the *Members*, they brought news of all these things, of *Christs birth* to the *Shepheards*; of his *Refurrection* to the *Women*, of his *Ascension* to the *Apostles*. Their *ministration* is used about the Myfteries of *Salvation*, as far as it concernes the *Saints*. Therefore, since this is the great *Errand* that is given them in charge when they are sent to the *Earth*; such *holy Messengers* would oft think of their *Errand*, they have great *delight* to contemplate these Myfteries, because God hath *employed* them in these, not onely concerning the *head*, but the *Members*. That is the second.

Thirdly, the Myfteries of *Salvation* are things that the

Angells have benefite by, their share of comfort in. It is in the glasse of the incarnation of Christ, that they read the glorious Mystery of their owne confirmation in grace, and happinesse; therefore they must needs desire oft to look in that glasse, they read so happy a lesson there. It must needs be the good Angells that have benefite by these Mysteries, that are used to be *Witnesses* to them. Then in this first point there are these *Uses* redound, besides that that follows. When we look on the *Persons*, the *Angells*, there are two instructions arise, I will but name them.

The first is this, that it is an honourable employment, and service, and study, for a man to looke into the *Mysteries of Salvation*, to be conversant about them; we may looke to them with honour, because they are speculations that besit Angells, they are angelicall notions; the Mysteries of faith, and redemption, even those that are revealed, they are a study that besit the speculation of Angells; therefore it is a great honour for any man to be busied about them. If we had not this place to evince it by reason, the Proposition is shewed plainly in *Act. 17*. Those Christians that are mentioned there, the *Bereans*, they are called Noble by the Spirit of God, for this very purpose, because they searched the Mysteries of Salvation, as they were Preached by the Prophets, and Apostles. They are called Noble Christians because they were conversant in a noble study. For this ennobles the mind, and the whole man, because it leads him to glory. It ennobles the mind, because it endues it with this honourable knowledge that is so illustrious, that there can be no better. There can be no better study in Heaven, for the Angells of God. They are called noble Bereans, because they were conversant in this study. St. Chrysostome tells us, they were not called noble of themselves, these Converts,

verts, they had no outward nobility, but they are called so, for the great diligence they used, in searching the Mysteries of Salvation.

Let prophane *Porphyrius*, and *Julian* the Apostate, be scandalized at the Scriptures, because of the simplicity of them, as they speake; we know there are these Mysteries in it that exceed the sight of *Angells*; and those Mysteries that are revealed, that they call simple, they are so abstruse, and excellent, that they are not unworthy the speculation, and study of *Angells*. That is the first deduction, that the Mysteries of faith are noble things to look into, they may be looked into with honour, the *Angells* make them their study.

Secondly, as the Mysteries of faith may be looked into with honour; so they must be looked into with sobriety, and modesty: because they are angelicall speculations; that is, they are deep, and profound speculations. Men that will be too busie to search the causes of the great Mysteries of predestination, of the Trinity, of the incarnation of the Son of God. Men that will eyther spee out all, or beleive none, they will love nothing, unlesse they can see all. O here is that that may stay their busie heads, we must not dive too farr; *Angells* cannot see to the bottome: *Angells* cannot see through them, he onely can see through them, that sees all things, that is, God. And the great Counsell of God in these Mysteries, cannot be dived into, to the bottome, by the *Angells*. Because they are great, sublime Mysteries, the *Angells* make them their speculation.

It is with these Mysteries as it is with the Sun, as *Hillarie* sayth, it is a good comparison of him, look as it is with the Sun, sayth he, there is somewhat in the Sun that you may look on, if you will be content to see that, you may; but there is somewhat in the Sun, that may not be looked

on; if you will not see that you may, you shall see nothing at all: for he that looks too fixedly on the Sun, he can see nothing at all, he loseth his eyes. So the Mysteries of Salvation, there is somewhat in them that may be understood, if you will be content to understand those things that are revealed, they may be understood; but if you will not be content to look on those things that you may, you shall lose the opportunity of understanding those things that you might. He compares them to the Sun, to teach us to looke on these Mysteries with sobriety. We may well compare it with the condition of the Moone too, as well as of the Sun. There is somewhat in the Moone that was never defined; all the Philosophers, and Mathematicians, with all their curious inspections, and Instruments, cannot tell what is the Mole, what is the darknesse in the body of the Moone, what the darke part is, they cannot tell exactly. There is somewhat in the Moone that they cannot tell what it is, that is, the dark part of it; and there is somewhat that we can tell what it is, the light part; by that it affords us light to discern. So, in the Mysteries of Salvation, there is a dark part that is not intelligible, and there is a part that is intelligible, that we may be bold, and must looke into; here the inspection of Christians is required, it is a holy, comfortable study, to converse in the Mysteries of Salvation. But then, there is the dark part, that is non-intelligible, here we must shut our eyes, and sit downie silent, and admire, and be comforted in this, that we cannot understand; that there is something in this great worke that concernes us, that is impossible to be comprehended. For the parts that may be understood, looke on them with the eye of inspection, but the parts that cannot be looked on, bring the eye of faith, we must not search, but beleive. It is enough for us to know that they cannot be comprehended,

comprehended, and God will not have them knowne. *Quod deus, &c.* sayth St. *Austin*, let us be content to be ignorant of that that God would have us ignorant of, and since we could have knowne nothing of these Mysteries unlesse God had revealed them, let us be content with that part that God hath revealed, and made plaine to us; because after all is done, after the inspection of the glorious Spirits that have so much knowledge, yet still they desire more, and more, to look into them. There is somewhat in these Mysteries that will dazle the Angells, at least, their best thoughts. That is the second thing; as we may look to them with honour, so we must look into them with sobriety, and modesty.

I have done with the first thing, who these Angells are that are spoken of here, that have this great desire to looke into these Mysteries, Which things the Angells, that is, the holy, and blessed Spirits, the good Angells that are about the Throne, that are confirmed in grace.

I come now to the second, and shall onely goe on with that at this time; that is, to see what are these good things?

Which things.

There is a great deale more difficulty in this, then the former, because the doubt is made, to what this Pronounne relative hath reference. To which. The difficulties in this part are so many, that now I find my selfe in a Labyrinth, there is no Scripture almost more difficult. And there are variations, not onely of Interpreters, but variation of Readings, that would take up almost the whole houre for a man to name the Authors that bring out variety of interpretations. Therefore I will not trouble you with that; I will not so much as gather them up together (it will be but an unusefull point) least I seeme to handle

Commentaries,

Commentaries, and not the *Text*. I will onely touch at them in the *last* part, as they come in my way, and as they are usefull for the understanding of *this* Scripture.

Now we look to the second thing, these *good things*, there is no difficulty in the rest. The *desire* here is an ardent desire; the *inspection* is an accurate inspection, to penetrate with a mans eyes, so to looke, as to look through, to make a good inspection. The Angells that are here spoken of, I shewed to you, and made it plaine, that they are the *good* Angells; there is no difficulty in any of these three words. Well, the onely difficulty is in this word, *Into which*. The word is *Plurall*, yet all the *Latine*, not onely *Coppies*, and *Translations* of the Bible, all, but *some* that are *later*; and there is no *Writing* of all the *Latine* Fathers (excepting one, or two, that is *Ire-neus*) it is still read *In quem* in the *Singular* number, *Up-on whom*. So the *Rhemists* Translation reads it, following the *vulgar Latine*; they read, *On whome the Angells desire to looke*. We read, *Into which the Angells desire to lo ke*. Thereupon *Gregory* applies this Scripture to *God* himselfe, that the object of the Angells *insp-ec-tion*, it is *God*, understanding the *three persons* of the *Sacred Trinity*. *De deo*, &c. sayth *Gregory*, these things are uttered concerning *God*, that it is upon *him* that the *Angells* desire to look.

Others apply it, not to the *three persons* in the *sacred Trinity*, but to the *Holy Ghost* in particular; that there is so great glory, such *coequall*, and *coessentiall* glory of the *Holy Ghost*, with the *Father*, and the *Son*, that the *Angells* desire to *blesse* their *spirituall* eyes, with the continuall looking on it. And indeed there is some probability for this reading, for the *Holy Ghost*; for the *comming* of the *Holy Ghost*, is the immediate antecedent before the *Text*,

the Holy Ghost came downe from Heaven, and then followes, according to their reading, *Upon whome the Angells desire to look,*

Venerable Bede applies it by a way of *himselfe* in particular; he applies it in the *Singular* number, but to the *second* person in Trinity, *Christ*, and Christ considered especially in his *humane* nature: and the reason is somewhat *probable*, because in the Verse before, there is *twice* mention of *Christ*, the *spirit of Christ*, and the *Sufferings of Christ*; and then followes, according to his reading, *Upon whome the Angells desire to looke*. And if I should follow now this reading, and take it in the *Singular* number, and doe that *injury*, and wrong to the *Greeke* Copy; it would afford *one* or *two* very good points of instruction; and the reading is not at all *dissonant* to the Articles of *faith*. For certainly, the *Angells* desire to look upon God, and to behold the *humane* nature of Christ, and to look upon the *three* persons in the sacred Trinity. And if we should applie it to *Christ*; it would afford a good point of Instruction, whether we apply it to his *humane* nature, or his *divine*. If to his *humane* nature, so the point is this: that,

Christs humane nature, at the right hand of God, is made so glorious, that the very Angells themselves (as venerable Bede sayth) not onely desire to fill their eyes with the glorious beams of his Divine nature: but with that far transcendent excellency of glory, wherewith his humane nature is cloathed.

They desire to see the *glory* of his *humane* nature. It must needs argue a *great* deal of *glory*, as much as it is capable of, that is laid upon the *humane* nature of Christ, more then on the *Angelicall* nature, though it be not a
Spirit,

Spirit, that though in it selfe a *body* is not capable of so much glory as a *Spirit*, yet the *humane* nature of *Christ*, by reason of the *hypostaticall* union, is capable of more glory then the *Angells* are. And it must needs be a greater glory, because the *Angells* desire to looke into it.

It is a point of great comfort to us, to consider that our nature hath received already so much glory in *Christ* our head.

We know that our nature is capable of *beatificall* glory in the *Members*, since it hath received already in such abundance in *Christ* our head, it shall receive in an unspeakable manner; there shall be a great deale of *beatificall* glory upon the *Saints*: our nature in *Christ* is capable of glory already. -That is the first point, if we apply it to the *humane* nature of *Christ*.

Againe, if we apply it to the *Divinity* of *Christ*, that the *Angells* look on *Christ* as *God*, it affords us a point of Instruction: that is this,

There is one essentiall beatitude of Angells, and Saints in Heaven, of men, and Angells.

There is no essentiall difference in the beatitude of *Saints*, and *Angells*. *Christ* sayth in the Gospell we shall be like the *Angells*, and be as they are. What is the essentiall beatitude of *Angells*? To look upon the Son of *God*. *Christ* is (as *Basile* speaks) the delight of *Angells*. And what is the beatitude of *Saints*? To look upon the Son of *God*, We know when we shall appeare we shall be like him, for we shall see him as he is. There is our happiness in looking to *Christ*. What is the beatitude essentiall of *Angells*? *Christ* tells us *Mat. 18. There Angells behold the face of your heavenly Father.* The face of *God*, the *beatificall Vision*, is their beatitude. And what is

the *essentiall* beatitude of the *Saints*? Christ tells us *Mat.* 5. 6. *Blessed are the pure in heart, for they shall see God.* Then, here is no difference at all in the *essentiall* beatitude of the *one*, and of the *other*. Therefore the Scripture as in one place, it calls Angells our fellow Servants, *Rev.* 19. *See thou doe it not, for I am thy fellow Servant.* Angells are fellow Servants with Apostles, and fellow Ministers, and Ministers are fellow-Angells, for so Ministers are called. As they are called our fellow Servants, so the Saints are their fellow Angells, Heirs of the same Salvation. *Heb.* 12. *We are come to the first borne that are written in Heaven, and to an innumerable company of Angells, to enjoy the society of Angells; we are fellow Heirs of the same Salvation: there is the same Heaven for both, the same happinesse for both; the same glory for both, the same inheritance for both; therefore the same happinesse, because the same inheritance.* There is (sayth *St. Austin* well) one, and the same inheritance of glory, for them, and us; that is, the Heavenly, *immortall* inheritance, sayth he sweetly, Heaven is the inheritance of both, which is as great to every one, as to all, and as great, and full of Roome for many, as to few. Every one hath all Heaven, that is, all blisse, all the inheritance, yet every man hath his share, and all partake of it. There is but one Heaven for both, and one inheritance for both; and that consists in the Vision of the Son of God; because the Angells desire to look upon the Son of God; that is the second deduction that is cleare; that the Angells, and Saints have one beatitude. But I may not stand upon this, because this is the forced meaning (yet I would not be deprived of it) for this reading goes not upon a good bottome, because the Interpretation follows the reading of the *Singular* number, and that is not to be found in any *Greeke* Coppy. As it is not so as it may have re-

ference to the *Holy Ghost*; nor so that it may have reference to the word *Christ*, or to the word *God*, it is not Singular, *In quem, To whom*, but Plurall, *To which things*. We must find it out as well as we can, it must be read Plurally; all the Greek Coppies are so, though the meaning be Orthodox, and good, yet the reading will not suffer it to be read in the Singular, there must be a plurall antecedent, for this plurall relative.

Now you will aske, as the Disciples of Christ, when he told them of the famous things that were done at *Jerusalem*, *What things?* So here, when it is said, *The Angells desire to looke into these things. What things?* How shall we find a plurall antecedent?

Yes, well enough; there is one plurall antecedent in the Verse before, the *sufferings* of Christ, which the Angells desire to behold. It stands in the Verse before, but it may have reference to that, that the Angells, when the sufferings of Christ were transacted, they desired to see it, and doe now study it. Not that they delighted to see the Son of God brought so low, they had no pleasure in the sufferings of Christ, as sufferings, but to see him suffer patiently, and victoriously, and to lay downe that meritorious blood, to offer that all-sufficient Sacrifice for the whole World, that was the joy, and delight of Angells; they desired to look to the sufferings of Christ.

Therefore St. Cyprian extends it also to the sufferings of the Members of Christ, the Martyrs for Christ; when we are in the combate and conflict, eyther of temptation, or suffering for the name of Christ: God looks on us, Christ looks on us, the Angells look on us. The Apostle Paul alludes to it, *We are made a Theatre, a Spectacle to God, to Angells, and to men*. It is a great support in all our sufferings, in all the afflictions that we undergoe, that in these afflictions the Angells are Spectators, they give their

their *applause*, and they are *delighted*. It is the joy of *Angells* to see the *Saints* of God, suffer *patiently*, and *constant-ly*, and with *confidence*, and so, as to bring *glory* to the name of Christ. If we therefore refer it to the *sufferings* of Christ, it is a *plurall* antecedent, and well agrees with the *plurall relative*. Yet this is too strait, though this be part of the object, yet this is not *all*.

Come a little nearer, there is another *plurall* antecedent in this Text, and it is more *generall*, and more *long*; the things that were *Preached* and *reported*, the things that were *spoken*, *Into which things the Angells desire to looke*. Here now we have it, take this clause, and put it to the former clause, then there is the *latitude* of the object in the full extent; the *Mysterie* of redemption that the *Prophets* searched into, and the *Apostles* *Preached*, those the *Angells* desire to looke into. The things that were *Preached* by the *Apostles*, are the same that the *Angells* desire to make *inspection* into. Of all the Latine Fathers, *Irenaeus* onely, he pitcheth upon this; for so I call him, though there be Greek fragments that goe under his name, I know his Countrey, yet I reckon him so. He comes home, and applies it thus, into *which things*. All those *good*, and *excellent* things that God conveys to us by *Christ*, all those things *salvificall*, those are the things the *Angells* desire to look into.

Sophronius goes further, to apply it not onely to the good things of *Redemption* by Christ, but *circumstances*, and *places*, and the like. Unto the *Nativity* of Christ, to the *death* of Christ, to the *place* of his *birth*, into these things the *Angells* desire to looke. I will not presse it so far as he, to put forward, to goe to the *place* of his *birth*. There are hardly any *footsteps* left for *Angells* to behold or discern where that *place* stood, where the *Manger* was. But thus far we may extend it to *all* those saving
acti-

actions, and passions, that are the streams, and branches of the work of our redemption. The whole work of our redemption in the active, and passive part of it, wrought by the birth, and death, and resurrection, and ascension of Christ; these are the things which the Angells desire to behold.

That I may not give it *barely* upon trust (though there be enough said to make it *cleare* that these must be so understood) I will shew it plainly, in Vers. 12. there is mention of it, the things *Preached* by the *Apostles*. In Vers. 11. the things *testified* by the discent of the *Holy Ghost* from Heaven, in Vers. 10. the things *searched* into by the *Prophets*. What are all these things, the things *searched* by the *Prophets*, *preached* by the *Apostles*, and *testified* by the *Holy Ghost* from Heaven, what were they? The *Mysteries* of our *redemption*, in the severall parts of it; the *Mysteries* of the *Gospell*, as in this Verse that I have read, and the *Mysteries* of our *redemption*, as in the two Verses before, these are the things that *the Angells desire to looke into*. Now we have gotten the full meaning, we see in *generall*, what the things are. Now to make the point full, there are these four *properties* of these things that may serve for our instruction, that *the Angells desire to looke into*.

The first *property* is this, that they are *sublime* speculations of *Angells*. *Eagles* stoop not to *Flies*, but where the *Carkasse* is; where the *Mysteries* of Christ are, there are the speculations of *Angells*. *Angells* stoop not to *meane*, inferiour contemplation. And are there any speculations more *sublime* then the *Mysteries* of our *redemption*? That great *Mystery* of Christs *incarnation*, of his *Passion*, of his *Session* at the right hand of God, of his *intercession*; there is *nothing* that belongs to the work of *redemption*, but are *sublime, montanous* speculations. It is *Gregories* word,

word, upon those words, *Cant. 3. He comes leaping by the Mountaines, and skipping by the Hills.* These leaps that are taken there, upon the Mountaines, he makes to be the severall passages of the work of our redemption. There was a leap from Heaven to the Virgins womb, another to Jordan, another to the Desert, another to the Crosse, another to the Grave, another up in the resurrection upon Earth, and then another to Heaven, there was a leap. There is somewhat montanous, & subl^{me}, in every passage of our redemption. When he was conceived by the holy ghost, that is a sublime speculation, he came then leaping on the Mountaines: then, when he was Baptised in Jordan, then, when he was tempted in the Desert, he came leaping over the Mountaines, when he laid downe his life upon the Crosse, and sent out that comfortable word of *Consummatum est*, he came then leaping on the Mountaines, sayth Gregory; all these speculations are sublime. To teach us, that mankind may learne to admire what they cannot comprehend, because that all these are things that Angells converse about, and study; they are things transcendent, they are beyond our reach. They are sublime speculations.

Secondly, as they are things sublime, so they are delightfull speculations. The Angells, they doe not busie themselves with any sad subject; Angells they think of no heavy subject, because the beatificall state is not capable of any sorrow. However we read of some, writing of Angells, of the griefe of Angells for sin: and it is the Observation of Macherius, and Jerome, and Ambrose, that as Angells rejoyce at the Conversion of sinners, so they grieve at their sin, and impenitency, and sufferings. When ever there is any sin committed by any Christian, by any Servant of God, sayth Macherius, there is a great deale of sorrow, and crying, in Heaven. And Jerome, and Ambrose,
very

very plainly, as they rejoyce at the *Conversion*, and redemption of sinners, so they mourne and lament, and weep at the *miseries* they suffer, and at their continuing in their sins.

But this must be understood with a graine of Salt; for when we read of the *greife* of Angells, we must so understand it, as of greiving the *Spirit* of God; not that the holy Spirit is capable of such an affection as *griefe*. so the *Angells* in that *beatificall* estate, are not capable of sorrow in that place; there is not one drop of sorrow comes in Heaven, there are no tears in Heaven, they shall never see tears in their eyes. But the *greife* of Angells is thus much, to expresse their *sympathie* with us, when we suffer, and their *disfast*, and *dislike* of sin, when we continue in it, they are said to grieve at it, as we are said to grieve the *Spirit* of God. But properly, Heaven is not receptive of sorrow, but capable onely of joy; all the objects of *Saints*, and *Angells*, they are all objects of joy. And what could be a more *delightfull* object for Angells to be conversant about, what more *delightfull* then the *Mysterie*s of our redemption? There is nothing answerable to this in *sweetnesse*, to this consideration, the *goodnesse* of God revealed in *Christ*, there is no such *sweet*, and comfortable meditation, that brings so much comfort to men, or to Angells. It is part of the Angells happiness to think of Gods *goodness*s, manifested to man in *Christ*.

Christ is an object so *delightfull* that not onely Angells, but God himselve delights to look on *Christ* as *Mediator*, he looks on him as *Mediator*, and through *Christ* to sinners. And that brings the *delightfull* beames of Gods gracious aspect upon the Church, when he looks upon sinners, in, and through *Christ*. It is so *delightfull* an object, *Christ*, that God never satisfieth himselve with look-

ing enough upon Christ. If God delight to look upon him, *Angells* may well imploy their eyes in this service, to look upon Christ. And if *Angells* make it their meditation, Beloved, we may well make it *ours*; our eyes may *twink'e* when it *dazles* the eyes of *Angells*. If *Angells* be imployed in these speculations, O let *Christians* much more, they have more particular benefite by it. They are the most *delightfull* speculations. That is the second property, they are *delightfull*.

Thirdly, as they are *delightfull*, so they are not fruitlesse, but *saving* speculations. The sum of all the speculation of *Angells*, is *Salvation*; they seldome think of any other thing but *Salvation*. When they look upon their *owne* happinesse, and behold it in God, their thought is of *Salvation*. When they looke for the happinesse that we expect that is to be fulfilled in *Heaven*, and they are imployed in, in their Ministry upon *Earth*, they think of *Salvation*; all the parts of the *Angells* Ministry, and their *thoughts*, have reference to *Salvation*, because they think of the Mysteries of our redemption; there is *Salvation* stamped upon all the parts of them, upon the death of Christ, upon the birth, upon the Resurrection of Christ.

It should be an incitement to us to make it the matter of our meditation; what should we *delight* in? What should our hearts run to? What should we *busie* our heads with? Take it in one word, *Salvation* it will be our *delight*, and *meditation* in *Heaven*, shall we not make it our best meditation on *Earth*? It should be the *onely* thing we should think of; *Angells* make it not *onely* their *chiefe*, but their *onely* meditation. He that truly makes this the sum of his *thoughts*, he will not be *busie*, he will not *delight* in other things. If *Angells* doe it, we should much more; the *Angells* are *comprehenders*, they enjoy

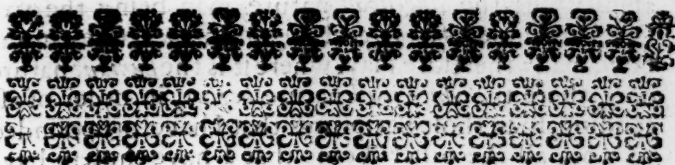
enjoy Salvation already, we are *Viatores, Pilgrims* in the way: if they in the *Country* consider, and look upon these things that are to be *accomplished* in the way, shall not we much more in the way make those things our speculation that belong to the *Country*? That is, if *Angells* that have Salvation already, make it their meditation, shall not we make it ours that want it? If *Angells* make their meditations upon those things that concerne *men*, upon *Earth*, shall not we upon *Earth* busie our thoughts about the things of *Heaven*? In that the *Angells* make these things their study, it is a good excitement to us: as they are *sublime*, and *delightfull*, so they are *saving* speculations, that is the third property.

Fourthly, they are good things *common* to us with the *Angells*, they are good things that concerne them not alone, they concerne us as well as them, and us more then them. All the custody of *Angells* is imployed about the keeping of men, all the speculations that *Angells* are imployed about, is, the Salvation of *men*; they delight to look upon those things that concerne us with them, and us more then them, for they have it already. They are *brotherly* Spectators; it shews, that as they are Creatures of *happinesse*, so they are Creatures of *love*, that make our good things their meditation. Therefore the Apostle *Jude*, Vers. 3. he calls this Salvation *Common* Salvation. He might well doe so, for it hath a great extent, it is so *common*, that it is not onely common to all men, but common to us with *Angells*. It reacheth very far, from the beginning of the World, to the end of it, that is a great extent: those are the two poles of time. It reacheth from *East*, to *West*, from *North*, to *South*, that is a great distance; those are the two Poles of locall distance. It reacheth to all the *Patriarchs*, and *Prophets*, and *Beleivers*, to all, of all ages, and sexes, and sorts of men,

this is a great extent; this is the pole of Persons. Further, it reacheth not onely to the *Visible Earth*, and the *visible Heavens*, but to the *invisible Heavens*, not onely to *men*, but to *Angells*, there are no poles of that Heaven, there is no extent. It is *Salvation common to men*, with *men*, and *common to men with Angells*; being the common worke, they make it their common *beatificall*, or *salvificall object*; these things of *redemption*, of *Salvation*; these things that are so *delectable*, and *salvificall*, that concerne *our good*, as well as *Angells*, it is into these things that they desire to looke.

Now I have done with the *second thing*, I have shewed you *who* the persons are, and *what* the good things are. There is onely one behind, that is the *maine*, what kind of *desire* it is, and what is the *root* of this desire, and the *cause* of this *inspection*. But thus much for this time.

SERMON



SERMON II.

I PETER I. 12.

*Which things the Angells desire to
looke into.*



OWSOEVER the method of *nature*, and the method of *Art*, be justly in *themselves* distinguishable, yet it falls out oft times that there is the *same* Proceedings in *both*, and as *nature* goes *before*, so *Doctrine* follows *after*: such is the method that I have set to my selfe in picking out scriptures for you during the time of this *solemnitie*, which is still continued to me, though it be ended in it selfe; if wee looke to the method of *nature*, we shall find, that the Creatures they are so ordered, that *man* he is the *horizon* of all things *visible*, and *Angells* they are the *horizon* simply of all Creatures, *Angells* are the *top*, and *man* is *next* to them, therefore if we ascend in this order, where *man* ends, there it is that the *Angelicall* nature begins, so *man* is in the *confinnes* of *Angells* above, and *other* Creatures below. In his
body

body he partakes of *Earthly* things, in his *soule* he hath affinity with the *Angelicall* nature, man being the next Creature under *Angells*, and *Angells* the *onely* Creature above man; therefore I say, where it is the *humane* nature ends, there the *Angelicall* nature begins, in order of ascending, so in those Scriptures that I have propounded to you, all the other Texts that I have chosen, have beene for you, that I might shew to you, in what *manner* you are to entertaine the Declaration of these great benefits that this *solemne* time hath presented to us, but now where *man* ends, there the *Angells* begin, and as I shewed you what *your* inspection should be, so now I will shew you what *entertainment* the *Angells* give these tidings, and great *blessings*, and what *their* inspection is, that as they desire to looke upon us when we are seemly *conversant* in the worship of God, so now, we may goe forward to look on them in this Text, as the Scripture presents them to us, and see how they are conversant in the *admiring*, and entertaining of these Mysteries of Salvation, they (sayth Nazianzen) keepe *Christmasse* with us. I am verily perswaded, sayth he, the *Angells* keep this Feast, this *very* day (speaking of the *Nativity* of Christ) I will goe a little further, for I am not *onely* perswaded, but I am *sure* that they keep not *onely* one day, but *every* day, for this their *inspection*, is the keeping of the *Angells* *Christmas*, the inspection into the incarnation of our blessed Saviour; which because it is a great Mystery in it selfe, and because the *Text* of Scripture that I handle wants not its *difficulties*; therefore I am resolved to goe on in the course that the Lord set *Ezekiel*, Ezek. 20. *Son of man drop thy words. Abstruse* things are not to be cast downe by whole Buckets, but by *drops*; so, there are three *drops*, three things in it, two I have gone over in the forenoone.

First,

First, *who* these Angells are.

I shewed at large, *Negatively*, not the *evill* Spirits.

Affirmatively, that it must of necessity be understood of the *good* Angells; the *other* Angells have no *delight* to look into the Mysteries of Salvation, except it be for their wicked *'advantage*, they look to Mysteries, but they are Mysteries of *iniquity*, not to the Mysteries of *redemption*, they find no *sweetnesse* in them, it must be the *good* Angells, those that were *attendant*, and *imployed*, and their service required, and their *ministration* used to the *Law*, in the *publication* of it, and to the Saints of God, in the making *knowne*, and declaring those Mysteries, they have *benefite* in them as well as we, it is the *good* Angells,

Because these Mysteries of *redemption* are Angelicall speculations, we need not to be *ashamed* to be conversant in the study of them, it is an *honourable* study.

Because it is fit for *Angelicall* study, we must look on them with *sobriety*, the Angells set them *bounds*, we must not goe too far. That was the *first* drop.

The second thing was, what these *things* are in particular that the *Angells* desire to *looke* into.

I shewed in what Coppies the *Singular* number is used, *into whome*, the Greeke *into which*, the same good things that are set downe in the foregoing words, the good things *testified* by the *Holy Ghost* from Heaven, *certified* by the *Prophets* before, and reported by *Christ*, that is in one word summarily; the *Mysteries* of the *Gospel*, those are the things they desire to *looke* into.

In particular, they are *high* speculations that the *Angells* *looke* into.

They are *delightfull*, and plausible arguments, there are no *sad* thoughts come into the *Angells* hearts, they study no *sorrowfull* subject whatsoever.

Thirdly,

Thirdly, they are all things that concerne *Salvation*; the Angells thoughts run upon nothing else (though they *enjoy* Salvation) either in the *glorifying* of God for their *owne*, or in *striving* to be *serviceable* to God in the *furthering* of others, their thoughts are upon *Salvation*.

Lastly, they are *brotherly* speculations. The Angells have the good things they looke to with *us*, they are *theirs*, and *ours*, nay, more properly *ours*, then *theirs*, they are not drawne by these meanes, they were *confirmed* in an *instant*, we are drawne by *degrees*. This is the sum of the two first parts in the forenoone.

There is but one behind, which is the *maine*, and will provethe longest; that is, to see, *Quæ radix desiderij*, what is the *Originall*, and ground of this holy desire, that the Angells have to *looke* into these *sublime*, and *glorious* Mysteries, to make them the object of their speculation; except we find out this, we find out nothing. Because there are many things questionable, seeing oft times, inquisition comes from *curiosity*, or from *want* of desire, or from *ignorance*, and the *Angelicall* nature is not subject to these defects, they are not *curious* to enquire into that that is *concealed* from them, and they are not *defective* in the *knowledge* of any thing that is necessary for them to know: therefore upon this Wheele the whole frame will turne, to find out the ground, and *Originall* of the desire of the Angells, why they are carried with so holy, and *impetuous* motion, to looke to those Mysteries, that though they be Mysteries of *Heaven*, and so *above* them, yet as they are things tending to *Salvation*, so they are *beneath* them; why the Angells are carried with such *affection* to bestow their *speculations* upon these *Mysteries*, that is the thing I am to speake of, at this time. That I may doe it throughly, I will goe in the Philosophers method, he that will fill his hand
must

must *empty* it, and he that will set downe the *true* causes, must remove all *false* pretended causes, there must be a *paring* away of all *weake*, and *tottering* foundations, that there may be a *firme* foundation laid, therefore this method I will proceed in.

I will first shew those *false* grounds, and *Originalls*, that are pretended, and there I shall touch (though I would not dwell upon them) the *misconstructions* that are made of this Scripture.

And then I will set downe in order, briefly, the *true* grounds, and *Originalls*, and they are more then one. In this method I will goe.

And first, I will remove that that is *vile*, to *seperate* it, as *Jeremie* speaks to *Winnow* the *Chaffe* from the *Wheate*.

Looke first upon the *Chaffe*, there are *false* grounds and *Originalls* pretended; and they may be reduced to foure heads, otherwise, I can hardly find a fifth, I thinke.

Either *curiosity*, that might be a ground to desire to looke further then was revealed to them.

Or *fear*, that might be the ground, they were afraid they should not be found *faithfull* in their service, and speculation.

Or *envy*, that might be the ground, that they look to them, as *maligning* the happy estate of *man*, that he was placed in, that all this *excellent* provision, should be for the Salvation of *man* onely.

Or *ignorance*, that might be the cause, that because they are *barred* of some *knowledge*, that it may be was necessary, therefore desiring to come to the improvement of this *excellent* knowledge, they desire to know these things. Looke upon them once againe more particularly.

The first false ground pretended, is *fear* that they

should not be found *faithfull* in their *ministration*, that was the fancy of *Origen*, though a very learned man, and of great antiquity, and of noble memoriall, yet it was the fancy he propounded to himselfe, in his 11. Homilie on the Booke of *Numbers*. The *Angells* desire to looke into the Mysteries of *Salvation*, for this reason, because they *fear* that else they should be found *negligent*; and since they are put in trust, to *Minister* to those that are *heires* of *Salvation*, and that they in their kind, were to *cooperate* to mans *Salvation*, and that the *Apostles*, and *Prophets* had taken so great pains; the *Apostles* in making *knowne* the Mysteries of the Gospel, hence came the *Angells* inspection, they were *afraid* they should be *exceeded* in their service, and in *mployment*, by the *Apostles*, and they should be found *sloathfull*, and not so diligent every way, as God required of them, and so they should come to be *judged* by the *Apostles*, and *Saints*, at the last day, according to that place, *Know ye not that ye shall judge the Angells*.

I call this a mere fancy, because there are two rotten Pillars it stands on:

One, that it supposeth that the *Angells* that are *confirmed* in *grace*, can possibly be *sloathfull*, and *idle* in their performance.

Another, that it supposeth thus much, that the holy *Angells*, that as they are confirmed in *grace*, so in *happinesse*, that they can be called to account at the last day, and be *subject* to any judgement, these things are supposed of all, and granted, and demonstrated out of Scripture, that gives them the title, of *holy*, and *elect* *Angells*, and *Angells* of *light*, they are grounds demonstrable in Scripture, the *Angells*, as they are confirmed in *grace*, so in *happinesse*; being confirmed in *happinesse*, they are not liable to account; being confirmed in *grace*, there

there is no feare that they should be *unfaithfull*. Nay, howsoever, the *Prophets*, and *Apostles*, were the most *faithfull* Servants of Christ, and went beyond all men whatsoever, yet *their* fidelity comes far *short* of the Angells, for there was *humane* frailty mingled with them: St. Paul acknowledgeth it, that *laboured more abundantly then all*. There was no feare of the Angells, that they should be *judged* by the *Apostles*, because they were *lesse* faithfull then they. This is a meere fancy, and *dreamed*, therefore the first ground cannot stand, that is wronge.

Secondly, let us looke on another.

The second Original, or ground pretended, is, that it might be out of *curiosity*, that being *knowing* Spirits, very inquisitive to know somewhat further then was revealed to them. To this head we may refer that other fancy of *Turian*, and *Salmer*, that were both Birds of a Popish feather, that are of opinion, that the things that the Angells desire to *looke* into so much, they are the mysteries of Christs *presence* in the *Eucharist*, they look into the Mysteries of the *Eucharist*, to see Christs Body carnally present there, under the Elements of *Bread*, and *Wine*. *Sameron* the Jesuite, quotes *Gregory* for it; there is nothing tending to that purpose there. Indeed, he speaks as other of the Fathers, of the presence of the Angells in the Church of God, when we are conversant about mysteries, but not to looke to *that* (especially that is not) that the Angells make the object of their speculation, *a non entitie*, the Angells are not so ignorant, the Angells rejoyce when they see the *true* adoration, & sincere worship given to God; but on the other side, they greive, and *shut* their eyes, when they see Gods glory given to *Creatures*, as it is by them. The Angells are not *curious*, to looke into things *secret*, they will not greatly be delighted with *superstitions* that will vanish

That could not be the ground, *curiosity*, I call that not onely a *fancy*, but a *folly*.

A third pretended ground is: that it must be out of *envie*, or *malignity*, they had to man; because that all this excellent provision was onely for *mans* Salvation. Howsoever, the Angells are *confirmed* in grace, and so had by *one* communication, all those good things that are dispensed to *us* by many; yet there is more manifestation of Gods goodnesse to *man*, then appeared to *Angells*, more manifestation in regard of the *effect*. And that it is, that that was *Phillippus Solitarius*, one of the Ancients, the reason why the Angells make inspection into the *Mysteries of Salvation*, it is this, because they are not well pleased that all those *priviledges* should be bestowed upon *man*. Therefore, sayth he, we must interpret it thus, they desire to *looke into*, that is, to *enter* into these things, to *partake* of them; they desire that Christ would *honour*; and *assume* their nature, as he is in *mans* nature, they desire that they may have the *power* of the *key* given *them*, as it was to the *Apostles*.

This is the greatest evil of the rest, to suppose such an *irregularity*, that they should desire more honour then God hath given them; and that they should *envy* man. No, these two, *envy*, and *pride*, were the sins of the *evill* Angells, that is set downe by the joynr consent of all ancient Writers. St. *Austin* may speake for all, they *envied* man *standing*, or *raisd*, because *themselves* were fallen. Sayth St. *Austin* againe, they *envied* that man should be made after the *Image* of God. *Pride*, and *envy* were the sins of the *evill* Angells; shall any be so unworthy as to think that the *good* Angells are incident to those *ill* affections, that did cast the bad Angells out of Heaven? Therefore the third ground and Originall falls of it selfe too. As it was not out of *curiosity*, so it

was not out of *envy*, at the good of man. They *rejoyce* at the good of man, and at the *conversion* of *sinners*, they could not have an *envious* disposition for any good to him. I am almost at an end of this first part: there is one thing behind, that is,

The fourth pretended, false Originall, that it might be out of *ignorance*, because these Mysteries of Salvation were concealed from the Angells a long time before, and even now, in a great part, therefore out of the *sence*, and apprehension of their *want* in this particular, they labour more and more, to *looke* into these Mysteries. As if those *glorious* Creatures, that are, and alway have beene from their *first* confirmation, in actuall fruition of everlasting *beatitude*, should be subject to any *want* of *knowledge*, and *happinesse*, every way answerable to their *estate*, and *nature*. Yet this misconstruction diverse of the Fathers made of these words. Though it be an *obliquity*, yet there is a little respect to be given to their *obliquities*, because they were such *excellent* lights; yet in matter of inspection I know nothing that they erre more in. For it is worth observing, there are *two* Opinions concerning the *knowledge* of the *Angells*, of the Mysteries of *Salvat. on*.

One was this, that the Angells knew not the Mysteries of *Redemption*, before the things were accomplished, *Jerome*, *Ambrose*, and *Chrysostome*, *Nulū angelo*, &c. I sayth *Chrysostome*, it is a thing that was not revealed to any *Angell*, or *Ark-Angell*, or any power created, before it was brought to *passē*; and they ground it upon *Ephes. 1.* and *Collos. 1.* wherethe Apostle sayth, that God *since* hath made knowne the *Mystery* that was hid from *ages*, and *Generations*. Whereas, if a man consider of the place well, he shall find that place rather *refutes* it, then assents to it. The Apostle sayth, These Mysteries were had from

from the beginning of the World, from Ages, and Generations. He speaks of men, Angells are not subject to Ages, and Generations, it is out of the Angelicall spheare, ages, and Generations, they wax not old, there is no distinction, there is no Child-hood, or old age of Angells, there are no Generations neyther: every Angell makes a species, the whole number of Angells was created at once, the Apostle saith, it was hid from Ages, and Generations, that is, from men, yet not altogether from men, they had so much that they might ground upon; it was not revealed fully, but that speaks not of Angells at all; but yet out of that respect to men that were learned. Doctor Thomas Aquinas distinction will help, that is, the Angells did not understand these Mysteries by a naturall, concreated knowledge, but by a supernaturall, super-infused, they had not the knowledge from the first instant of their Creation, but from the first instant of their confirmation in grace, it is super-added.

Againe, though they knew these things in substance, yet not every particular circumstance, till they were accomplished; because their experimentall knowledge receives degrees; it is intended, and growes greater, they improve it by experience, it growes greater, that is the first opinion of the Ancients, concerning the knowledge of the Angells.

The second thing is this, as they knew not the Mysteries of redemption, so they learned by the Church of God, that they learned the knowledge of these Mysteries from the Apostles that Preached, and daily now from the Preachers, to all the streame of the Ancient run. St. Chrysostome sayth they are Auditors with us, and learne the Mysteries of Salvation, they learne it by the knowledge they get in the Church, Jerôme, Gregory Nycene. (to name no more) they ground it upon Ephes. 3. where the Apostle

file Paul, speaking of the Mysteries of Salvation that were hidden before, about Vers. 10. *To the end, that to principallities and powers, might be made knowne in the Church, the wonderfull wisdom of God.* Hence they infer, that therefore, because the Apostle sayth, that those Mysteries are made *knowne to principallities in the Church*, that they were present at those Sermons, to learne further in those Mysteries; especially at the Sermons of the Apostles; that they might be *instructed in the profundity, and height, and depth, and speculation of them*, so they come to Sermons as *Auditors*.

But indeed St. *Austin* that handles the question, and the place well, he shews that that place cannot be wrested to such a construction, though he gives three Interpretations. Sayth St. *Austin* (it is worth observing) that the Apostle sayth, to make knowne to the Angells in the Church; he sayth not, in *our Church*; In the Church *triumphant*, there they make knowne; there is St. *Austin's* owne interpretation.

Againe, sayth he, one word expounds another, they were *hid from men*, but so, as they were *knowne to Angells*; so as they were made knowne by God to *Angells*, but not just *then*; when they were made knowne to *men*.

But if this will not suffice, the place it selfe makes it cleare, that there cannot be such a construction wrung out of those words, the Apostle speaks, of the *accomplishment* of the Mysteries, they indeed are made *knowne to Angells*, by the Church, he speaks not of the *speculation*, the Angells could not see Christ borne, till he was borne and a Sinner converted, till he be converted: so the Angells, they see daily in the Church the *accomplishment* of these Mysteries, so there is an *addition* to their *experimental knowledge*, not to their *intuitive*; they saw by the

the Preaching of the *Apostles*, that the fullnesse of the *Gentiles* was comming in, that the *Mystery* of Salvation was to be accomplished, that it was done in the *Church* by the *Apostles*; they saw that *sinners* were converted, and that the number of the *Saints* was to be consummate, because God cast out the *Net*, and brought them home daily, doe they therefore learne at our *Sermons*? No, it is too high an hyperbole, and abasing of the *Angelicall* nature; the *Saints* in *Heaven* that have not that full measure of the *beatitude*, that they shall at the *last*; the *Saints* that have a *lesse* measure of knowledge, then the *Angells*, for they are not capable of so much, yet their knowledge is far more perfect then ours is; nay then the knowledge of any of the *Apostles*, though they had the *gifts* of the holy Ghost. The knowledge of the *Saints* in *Heaven*, is such, that they need not come to learne of us, and shall the *Angells*? The *Angells* are those, that God alway used their imployment in the accomplishing of these *Mysteries*; they were employed by God, about *Christ*; they were present with *Christ* in the *Garden*, at the death of *Christ*, at his *resurrection*, and *ascension*, and could they be ignorant of them, that they must come to learne of the *Apostles*? The *Angells* were used to carry glad tidings, propheticall to the *Patriarchs*, and the glad tidings of *Christ* after, when he came in the flesh; the first tidings of his *conception*, they carryed that. They were, as *St. Cyprian* speaks, the first Pen men, at least the first *spoke-men* of the *Gospell*, the very word *Evangelium* came from them first, it was taken out of their name, it is but a *sillable* more then that that is in their owne; they were the first *Evangelists*, and dictatours of the *Gospell*, and were they ignorant of the *Mysteries* of it?

It is well observed by *Basile*, and *Chrysostome*, the one is *Basiles* word, the other is *Chrysostomes*: that the *Angells*

gells are to *men* as Teachers, and Instructors, as *Guardians* ; and Keepers to *men*, shall they be our *Schollers* and pupils? It is a dishonour to the excellent *knowledge*, and *nature* of *Angells*, to come to *learne* at our Sermons. I therather prosecute *this*, because many Interpret it so; I take it to be a great abuse. The *Angells* have that measure of knowledge, that they neede not *our* help, nor the help of the *Scripture*, though there be *Mysteries* in the *Scripture*, that they cannot *sound*; yet for *beatifical* knowledge, they have it to the *full*, joy, and *holynesse*, and all to the full, there cannot be a *drop* added more to that they have already; they are present sometimes in the Congregation, therefore the Apostle bids us *carry* our selves *decently*, because of the *Angells*. *Unreverent* carriage, whatsoever we thinke of it, is a *griefe* to the *Angells*; but they are present as *Spectators*, not as *Disciples*, and pupils; that ground is fallen, they could not desire it out of *ignorance*.

I have done with the false grounds, not out of *fear*, not out of *curiosity*, not out of *envy*, not out of *ignorance*: Now I shall goe on smoothly; when the hand is empty, it may be filled againe.

Now I come to the *true* cause, the *true* Originall, whence this desire of this speculation comes.

This must be *supposed* therefore, as a thing to be taken for granted, that as it is a *beatificall object*, and a *beatificall speculation*; so they are carried to this object with a *beatificall* Appetite, and *desire*, and a *beatificall species* that excites this Appetite in these *Angells*. It cannot be an *ill* ground, there can be no *sinister* respect, it must be a *holy*, and *pure*, and simply a *pious* ground. As the other were *fowre*, so I will reduce this to *fowre* heads that will afford *foure* parts, that is the sum of that I shall speake at this time.

The first ground of their desire is from *admiration*, for *beholding* the Mysteries of our redemption, they *admire* Gods goodnesse, and they desire to *admire* againe, and alway, therefore though they looke into them daily, and see what is fit to be knowne, yet they desire a greater rapture that they may *admire* God more in them, therefore they still desire more, that they may *blesse* God. So Calvin interprets the words very well, *Mirari dicuntur*, &c. that they looke into these *Mysteries*, it springs from *wonderment*, from a holy *astonishment*, and *Extasy*: the happinesse of Heaven is all *Extasy*; howsoever the *Extasies* of the *Apostles*, and *Saints* below, carried them out of themselves, yet those *Extasies* perfect the understanding, they carry not a man beyond himselfe, there is alway an *Extasy* of *Admiration*; and alway where there is *admiration*, they will looke, *admiration* and wonderment breed *inspection*; see it in many instances.

The Apostles when they saw our blessed Saviour ascend into Heaven, they were stricken with *astonishment*, and that caused them to gaze, *They looked stedfastly to Heaven*, sayth the Text, so the Angells apply it to them, *Why stand ye gazing?* they were amazed, therefore they lookt after Christ, they followed him with their eyes. *Amazement* breeds *looking*: So in Luke 4. when Christ was at Nazareth, and came into the Synagogue, he tooke the Booke of *Isaiah* into his hands, and it is said Vers. 20. *The eyes of all that were present, were fixed on him*: And what was the reason? At Vers. 22. *They wondered at the gracious words that proceeded out of his mouth*, therefore their eyes were fixed upon him. *Admiration* breeds *fixing* of the eyes: Whatsoever a man wonders at, he looks at; *admiration* it draws the eye alway to the object; so here, the Angells becausethey are taken with a holy *admiration* of the excellency of these *Mysteries*, though they doe alway look
into

into them, yet they desire *still* that they may be stricken with *more* admiration.

See it plainly by *particulars*, if we speak of the *Mysterie* of the *passion* of Christ, the Angells were stricken with *admiration* at that, they were greatly astonished; therefore *Jerome* applies that place in *Isa. 63. Who is he that comes from Edom, with died Garments from Bozra?* He applies it to the *admiration* of the *Angells*, this very Scripture was uttered when they saw Christ shed his precious blood upon the Crosse, they spake it with admiration, *Who is he that comes from Edom, with red Garments from Bozra?* They admired at the greatnesse of Gods mercy in the suffering of Christ.

So they were stricken with *admiration* at the *ascension* of Christ, though they said to the Disciples, *Why gaze yee?* They admired as well as the *Apostles*, but they were better able to carry it, but they admired; for *St. Ambrose* and other of the Fathers, say, that the 24. Psalm was made on purpose to expresse the *admiration* of the *Angells*, at the *ascension* of Christ. *Be ye set open ye everlasting gates that the King of glory may come in.* When Christ ascended, the *Angells* sung this Song; and *St. Ambrose* is of Opinion, that they answered one another, as in a Quire, one Quire sings, and asks the *Question* out of *admiration*, *Who is the King of glory?* The other answered them, *The Lord of Hosts is the King of glory;* they were stricken with *admiration* of Christs *ascension*, therefore they looked. So *Cyril* on that place, and so here being stricken with the *Amazement* of Gods goodnesse, therefore they desire to looke.

The Use that we are to make of it for our Instruction, is,

First, it tells us that the *Mysteries* of Salvation must needs be great *Mysteries* that put the *Angells* into a rap-

ture, that breeds the admiration of Angells. It exceedingly magnifies the excellency of the Gospell of Christ, that it must needs be an excellent Gospell that contains in it such Mysteries, the Angells themselves stand astonished at; it contains such Mysteries as are most desirable of the Angells, as draw the eyes of Angells after them, as put the Angells to an Extasie.

And the Use of it in the second place is this, to imitate them in this particular; above all things learne to admire Gods goodnesse, revealed to man in Christ; we are called upon in Scripture to be thankfull, and to walk answerable to it, and they are good Uses, but we cannot make you, unlesse we be stricken with admiration. If a man doe not first admire Gods goodnesse in the dispensation of Christ to the Church, he cannot be thankfull; and the reason why there is so little thankfullnesse, is, because there is so little admiration; that that dazzles the eyes of Angells, is but ordinary in our eyes, because these things are daily propounded: therefore since the Scripture calls upon us to celebrate Gods goodnesse, and we cannot celebrate it without thankfullnesse, and we cannot be thankfull without admiration, if we admire we shall draw our eyes after it, if we admire Gods goodnesse, our eyes will be lift to those Hills, so to blesse him, and to pray that we may have the Comfort in our owne hearts. That is the first ground, and there is the first Lesson to us, it was, and is out of admiration, the Angells desire to look into those Mysteries, as they desired in the Apostles time, so still, and to the Worlds end.

The second Radix whence this desire comes, is from expectation; for expectation is the Whetstone of desire: so it is that Didimus Alexandrinus Expounds these words, that the Angells being abundantly well pleased, and contented, and rejoicing in the accomplishment of those Mysteries

steries that are already *past*; they look to these Mysteries still out of *expectation* of that is *behind*, for there is somewhat to be *accomplished*, which till it be done, the Angells themselves have not the highest pitch of their *happinesse*, till all be gathered to the *triumphant* body, there is somewhat to be *accomplished*, and that the Angells are in *expectation* of, and out of *expectation*, they desire, looking to those things, sayth *Didimus*, that are to be done, and brought to *pass*e in the end of the World; and St. *Barnard* expounds these words, the Angells desire to look, to the time of *restitution*, that that time may *hasten*, and come about, that there may be an *accomplishment* of the number of the *elect*, and all the gracious promises that God hath revealed in his word, this they desire, and looke to, so *Calvin* well, they desire to see the *accomplishment* of all those good things they have seen *accomplished* in the *greatest* part. In the part that is *behind*, they desire the *accomplishment* of that, and out of that *expectation* they looke into these Mysteries. That is another ground.

And it goes upon good reason, for *expectation* will alway carry the eye, as well as *admiration*: alway longing breeds *looking*: So in *Judg. 5.* the Mother of *Sisera* shee expected her Sons *triumphant* returne, shee looked out of the Window, and said, *why is his Chariot so long in comming*? Therefore shee looked to see if shee could spie him: So in that place, *John 8.* concerning *Abraham*, *Abraham* desired to see my day, and saw it, and rejoyced. The *expectation* of the *accomplishment* of the promise made to *Abraham*, made *Abraham* looke still to be carried with a holy desire that it might be *accomplished*. So *Symeon*, *Luke 2.* when Christ was present in the Temple; *Symeon* had long waited for the *consolation* of *Israel*, therefore when he came and saw Christ, he could not turne his eyes off him.

him; the reason why he fixed his eyes on Christ, was, because he had long waited for the accomplishment of that day; therefore *expectation* made him set his eyes on him; so because the Angells are still in *expectation* of the accomplishment of that, that is not yet finished, therefore they *looke* to these Mysteries: And the point is this, it shall be the *Excellency* of the grace of *hope*, that hope, though it be the grace of the way, yet hope in part is a grace of the *Countrey*; hope is a *glorious* grace in *common* to us with the *Patriarchs*, for the *Patriarchs* were still in *expectation* of the *first* comming of Christ, as we are of his second. Nay, it's a grace *common* to us, not onely with *Patriarchs*, but to us with *Angells*, the *Angells* themselves are still in *hope*, there is something that is the object of hope in *Angells*, that is the fullfilling of those *Promises* that Christ hath reserved to be fullfilled to the *last times*, the second comming of Christ to Judgement, that shall put an *end*, and period to these secular days of *mifery* in this World, and turne all days into one, that glorious day, the *Saints*, and *Angells* in Heaven are still in *expectation* of; therefore becausethat is the *complement*, the *Consummatum est*, of all the Mysteries of Salvation, therefore the *Angells* desire to look into them; that as Christ said, it is *finished* on the *Crosse*, before he gave up the Ghost to the work of our *redemption*, *passive*, so to the worke of *faith*, there shall be such a word pronounced at the last day; till then we live by *hope*, and we need not be *ashamed*, Hope maketh not *ashamed*, it is an excellent grace, *common* with us, to *Angells*.

It is a thing to be *deplored* in Christianity (and I will take order to remedy it as much as I can) that among all other graces in Christianity, the grace of *hope* is so little spoken of, when did you heare in a Sermon *hope* spoken of to *purpose*? One of the *three Sisters* is almost
justified

justled out of the World, it is the twine of faith, they hang upon each others shoulders, faith makes present, hope staies with patience; all the comfort of a Christian depends upon hope; it is lamentable that so eminent a grace should never be thought of, we know not what it is to live by hope: faith is that grace, it is true, that is to be magnified, but the setting up of that excellent grace of faith, hath almost drowned this grace of hope; while there is any thing to be fulfilled, we live by hope, and we need not be ashamed, it is common to us, with Angells: Nay, it is proper to us more then to them, for when we come to fruition, perfect fruition, hope ceaseth; when there is no expectation, there cannot possible be any hope there.

Therefore here is the Use we are to make of the point, that as the Angells are in expectation, and live by hope, so we should labour to put in this drop of Balsome into all our comforts, to know that our life is a life of expectation, and much more of expectation then the Angells; they are in fruition, and perfect blisse, there are onely some accessories to be accomplished for them, yet they live by hope: If they live by hope in Vision, shall not we much more that are in the state of mortality, and breath after fruition? But this is the very ground of the Angells desire, and inspection into these Mysteries, hope, and expectation, because they are in expectation of the accomplishment of the rest that God will full fill the remnant of the Elect, and the remainder of the Promises that are not yet fullfilled. This is that that breeds inspection, this is the second true ground from expectation.

The third ground, or Radix whence this desire comes, it is from contentation, whereas in humane things, contentation makes desire to cease, in celestiall things it increaseth desire, and from contentation they desire to behold:

behold: they are *ravished* with the great mercy of God in the work of *redemption*. O they desire to be *more* *ravished*, they are *satisfied*, and would be *more*; they are *full*, yet they desire as if they were *empty*; they have *all*, and yet they desire as if they had *nothing*, sayth *Gregory*; they alway see these *Mysteries*, yet they alway desire to see them.

I joine these two together, least any man should have mistaken the *nature* of *Angelicall* desire, how it stands; and though this desire be a bar to *contentation*, when we understand, and conceive of desire that comes from *want*, we are onely to *limit* it to *humane* things, so *St. Austin* defines desire; it is a *longing* after those things that we have *not*, no man *desireth* that that he *hath*, when he comes to *fruition* desire *ceaseth*; but *Thomas Aquinas* shews well by a good distinction, how *desire* may well stand with *contentation*, and *fruition*, *Desiderium habendum*, &c. *Desire* of things that we have *not*, that we may have it, that argues *want*, but desire of the things that we have already, that it may be *continued*, that argues not a *necessity*, and *want*; so the *Appetite*, and *desire* of the Angells, what is it? not of *want*, but *complacency*, not an *Appetite*, and desire of *more*, but a desire of the *continuance* of that they have; there is *desire*, and there is *fruition*; in their *society*, there is no *distaist*, and in their *desire*, there is no *want*, sayth *Gregory* well.

So now it shews us the excellent, *beatificall* estate in Heaven, in what it *consists*, in that glory and joy there shall be *fullnesse*, and yet *desire*, there shall be the *fruition* of all good things promised, and yet an earnest longing after the *continuance* of it. *Isidore* sets it out sweetly, there shall be *thirst* in Heaven, and *society*. A man would wonder that there should be *thirst* in Heaven, yes, sayth he, the Saints shall alway be *full*, and shall al-

way long, and thirst; but it is not a thirst of necessity, and there is no loathing, and distast in that fullnesse.

It shews us an excellent difference between Heavenly, and Earthly things, the nature of Earthly things how is it? Why thus: Earthly things are alway desired when we want them, desire ceaseth when we have them. And againe, Earthly things we love them most when we want them, and lesse when we have them; looke over all Earthly things, and you shall find that it is so, meat, and drink, they naunciate after fullnesse; all pleasures whatsoever, after a man hath taken his fill of pleasure, he disgusts them, they are unsavory; I, those very fashions you are so much delighted in, that no Preaching, Heaven it selfe cannot fetch you out of. If Christ himselve were on Earth, I am confident he would not prevail with you, I say, those fashions that Heaven it selfe, cannot fetch you out of your folly; yet after you have used them a while, use makes you sick of them, and your owne humours make you weary; because all things Earthly make weary, and happy we are, that when we have them we begin to loath, and distast them, and be sick of them: but it is otherwise with celestiall things, they are most loved when we enjoy them, & are most desired when they are had: there is no Heavenly thing that naunciates: a man is never sick of any thing that is Heavenly, there is no loathing of that; it is not so with grace, and glory, the Angells, as Petrus Damianus, he makes the Observation, sayth he, they are alway full of that they alway desire, and they alway desire that they are alway full of; glory cannot be distast full; nay, grace is not so, how far grace is from being distast full, it is of that sweetnesse that a man never thinks he wants it, till he hath it. O how sweet is it! that grace is of such a Heavenly relish, that a man is so far from thinking he hath too much when he enjoys it, that he never thinks

he hath enough; nay, he never thinks he hath it, till he hath it; this is a holy Covetousnesse, as the Apostle sayth, the very temper of a Covetous man is, the more he hath, the more he desires: it is the onely temper commendable in grace, the more a man hath, the more he longs, and thirsts. Spirituall things, the more they are enjoyed, the more they are desired, this should more stir up our desire: O how should we long for Heaven that are out of it, when the Angells long so that injoy it? When they long that are in fruition, how should not we long for the fruition? Yet Heaven we cast behind our backs, therefore we should stir up our souls as David, *As the hart panteth after the Rivers of Water;* nay, let us change the phrase, and turne it to a more sublime example, not as the hart, but as the very Angells pant, and long, and breath, and desire to looke in to those Mysteries, *so doth my soul after thee O God,* after the place where the Angells are; say againe with David, *O that any would give me to drink of the Water of Bethell.* Nay, save the labour, God hath given us to drink of Christ, the Water of the Well of Bethell; say againe with David, *O that I had Wings like a Dove, that I might fly away and be at rest.* Nay, save the labour, he hath given thee Wings of the Dove, the holy Ghost descended in fire upon the Apostles, the gifts and graces that descended, are the Wings of the Dove, and you may save that labour. Therefore to shut up all with the holy desire of the Angells, they are alway conversant about spectacles of happinesse, and yet never weary of their speculation, and the more they have, the more they thirst; and the more they are satisfied, the lesse they are satisfied, and though they have fullnesse, yet they desire to have it continued. That is the third ground.

The fourth and last ground, that is the *Radix* of the desire of the Angells, it grows from exultation, from abundance

dance of joy, that they rejoyce in the revelation of those Mysteries, and they desire that they may *alway* rejoyce: they *alway* desire the *continuance*, that they may rejoyce: They rejoyce, both in respect of *Themselves*, and in respect of *Us*.

There are these two reasons of their joy, and so of their *inspection*, and these are the two most proper reasons of all the rest.

One reason of their joy, is a respect they have to *themselves*, they rejoyce in the Mysteries of *Salvation*, because they have the *benefite* of them, the *benefite* of Christs *meritorious* work extends to *Angells*. The Apostle Paul shews plainly, *Ephes. 1.* It pleased God to recapitulate, or gather to one, to sum up to one all things, both things in *Heaven*, and things in *Earth*; that is, *men*, and *Angells*: The Apostle shews it more plainly, *Colos. 1.* It pleased him by the blood of his Crosse, to reconcile to himselfe, the things in *Heaven*, and things in *Earth*: to reconcile to himselfe, Christ is a Medium of reconciliation to *Angells*, how is it to be understood? To reconcile to himselfe things in *Heaven*, and things in *Earth*, that is, *men*, and *Angells*. For howsoever, if reconciliation be properly taken, it is onely understood of *men* that fell, those that were out of Gods favour, were onely reconciled; reconciliation is a bringing into the favour of God; those are said to be brought into Gods favour that were out of it, *man* was out of it by *sin*, therefore properly it belongs to *man*, but analogically it extends to *Angells*, their confirmation is to them as reconciliation, they are confirmed in the favour of God, and in a beatificall Vision, and in glory, confirmation to them is as reconciliation to us, therefore the Apostle joyns both under one word, To reconcile all things to himselfe, things in *Heaven*, and things in *Earth*, that is, *men*, and *Angells*. Therefore they desire to look into the Doctrine of reconciliation,

ciliation, they have benefite by it: Therefore St. Paul, 1. Tim. 5. he calls them *Elect Angells*, now *Election* is in Christ, in that he calls them *Elect Angells*, it is plain that their confirmation in this glory, is in Christ; Christ works it; hence it is, that, Colloj. 2. the Apostle calls Christ, *the head of principallities and powers*. If Christ be the head, then the Angells must needs be supposed to be part of the body; if they be part of the body, then the other part is man; men, and Angells make up the tryumphant body, the mysticall body of Christ, and Christ is the head of them; then it must follow, that Christ is a Saviour, even to Angells, in respect of Confirmation, for the Apostle sayth, that Christ is the Saviour of the whole body, therefore he, of every one that is part of the body, and he is head of principallities, and powers. St. Bernard layes it downe clearly, and St. Austin for all, layes that as a ground: St. Austin excellently stated this point, that it is agreed on by all, that the Angells estate in blisse, and confirmation, it is not connaturall to them, they brought it not into the World in the first Creation, but they had it after, from the grace of God bestowed upon them; if by grace, then by Christ, for he is the Pipe of all grace. St. Bernard, I say, sets it well downe, when he puts together men, and Angells, how they come into one reconciliation; he that raised man, when he was fallen, kept the Angells that they should not fall, and so he was a Mediator of Redemption to them both, sayth Bernard, because he confirmed the one, and erected and raised the other, he loosed our bands from us, and preserved the Angells, therefore because the Angells have benefite in the Mystery of redemption, they have part, and share, as well as man; therefore they rejoyce in the work, and because they rejoyce, they desire to make further inspection in regard of Exultation. That is the first reason.

Secondly.

Secondly, that is not all, for as their inspection comes from joy in their *owne* happinesse; so, secondly, from the abundance of joy, that they conceive of *our* happinesse, because *we* are taken into their fellowship; whereas a gap was in the order of *Angells*, now in the conversion of a *Sinner*, they rejoyce that he is brought in to make up that gap, for the making up of the *triumphant* body, that was without an *Arme* till supply be made by the Salvation of *men*; and that they may shew they rejoyce abundantly in the Salvation of *man*, as well as their *owne*, they disdain not therefore, that *men* should be accounted their fellow-heirs, and to be *Keepers* of the Saints, and minister to them, because they know they are *fallen* Members brought into the same beatitude. And it must needs be so; for if the *Angells* rejoyce at the conversion of one sinner, much more at the gathering of all, at the redemption of mankind.

The Use that we are to make of it, is this; if there be such joy in *Angells* that are in these Mysteries, that are in the fruition of them; it should stir us up if they rejoyce for *us*, let *us* for our selves; we are nearer our selves then any other, let us imitate them; we cannot have a better patterne, they are confirmed in grace. Imitate them in admiration, admire Gods goodnes in that wondrous work, let *us* carry our souls out of themselves, into a holy rapture, that we may blesse God sufficiently for that; imitate them in holy expectation, that as we have experience of Gods goodnesse, in fullfilling the first promise, so rest in hope for them that are behind; rest on God, waite upon God, till he bring all to a period, say with those under the Altar, *How long Lord? How long?* Imitate them in hope; imitate them in joy, in desire, in inspection; there is one holy knowledge, common to us with the *Angells*; the knowledge of Heaven, and Salvation, there is one
place

place of happiness common to us with them; Heaven is the happiness, and inheritance of both. As there is then common blessedness, so let there be common joy, and common study, and common thankfullnesse, and common desire to look into these Mysteries, to cast an assiduous eye upon them, as they doe; to make all the returns that we give to God again, of praise, and thanks, make them such as the Angells. It is well said of Turtullian, we are those that are in *Albo* inrolled to the number of Angells, let us tread in their steps, in those works in which we are to have our fellowship with them. Let us for the great work of redemption, for the incarnation of Christ, let all that we returne to God be Heavenly, and Angelicall. Our joy Angelicall, when is it so? When it is spirituall, and not carnall, secular joy, away with that, *Glorie to God on high*: these are Angelicall Songs, and Psalmes, the Songs of the Angells; let us follow these Mysteries with Angelicall Meditations; what are those Heavenly Meditations, that are Angells Meditations? O to get Heavenly hearts, often to think of the great Comfort that comes by Christ, and the knowledge of Salvation.

Make these things our study, and our Meditation; matter of our studies, and matter of our thankfullnesse; and desire, matter of study, we may well make it, who would not be content to study those things that the Angells are busie about, to be Fellow Students with the Angells? Make them the matter of our thankfullnesse also, who would not blesse God for that for which the Angells admire?

Lastly, make them the matter of our desire; Who would not long to enjoy the Union in that place where
Angells


Angells are, and where *Angells* though they be, yet they *desire* still to injoy the comfort of the *meditation* of those Mysteries of our redemption, of *Salvation* revealed by Christ, that we preach to you; though we cannot looke into them as the *Angells* looke, yet they are the same for *substance*, that the *Apostles* Preached to you. That is the last ground; you have seene what the *Angells* are, what the *things* are, and the *inspection*, and the desire.

Thus much for this Text, and this time.

and the Hebrew
I brought in the Text, and this time.



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to the principall Truths handled in the
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